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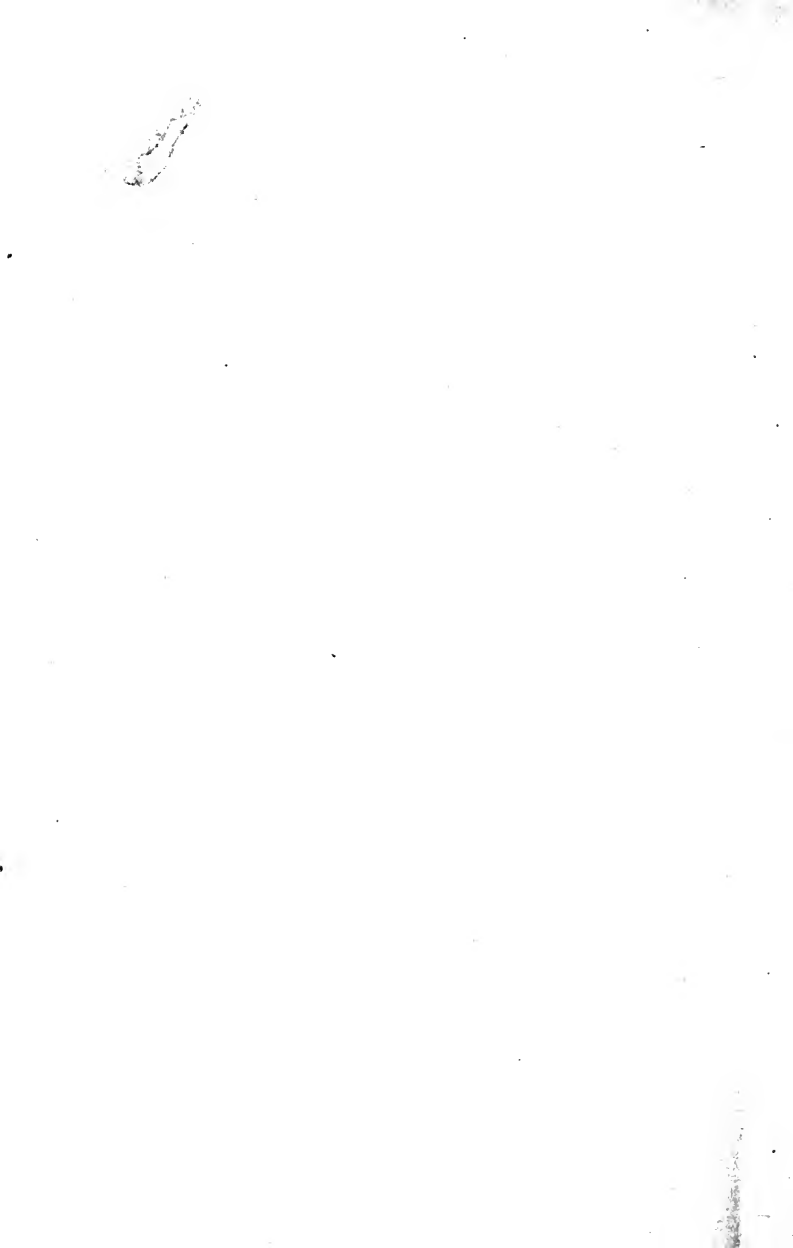
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PORTA
LINGUARUM ORIENTALIU

INCHOAVIT

J. H. PETERMANN

CONTINUAVIT

HERM. L. STRACK.

ELEMENTA LINGUARUM

HEBRAICAE, PHOENICIAE, BIBLICO-ARAMAICAE, TARGUMICAE
SAMARITANAE, SYRIACAE, ARABICAE, AETHIOPICAE,
ASSYRIACAE, AEGYPTIACAE, COPTICAE, ARMENIACAE,
PERSICAE, TURCICAE, ALIARUM

STUDIIS ACADEMICIS ACCOMMODAVERUNT

J. H. PETERMANN, H. L. STRACK, E. NESTLE, A. SOCIN
F. PRAETORIUS, AD. MERX, AUG. MUELLER, FRIEDR.
DELITZSCH, C. SALEMANN, W. SHUKOWSKI,
TH. NOELDEKE, G. JACOB, ALII.

PARS I.

HEBREW GRAMMAR

BY

H. L. STRACK.

SECOND ENLARGED EDITION.

BERLIN,

H. REUTHER'S VERLAGSBUCHHANDLUNG.

LONDON

WILLIAMS & NORGATE

14, HENRIETTA STREET,
COVENT GARDEN.

NEW YORK

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838, BROADWAY.

1889.

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HEBREW GRAMMAR

WITH

READING BOOK, EXERCISES,

LITERATURE AND VOCABULARIES

BY

correct
HERMANN L. STRACK. 1848-1922

TRANSLATED FROM THE GERMAN

BY

ARCHD. R. S. KENNEDY, B. D.,
PROF. OF ORIENTAL LANGUAGES, UNIV. OF ABERDEEN.

SECOND ENLARGED EDITION.

BERLIN,

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From the Preface to the first (German) Edition.

The superabundance of Hebrew grammars which perhaps already exists is not increased by the present work; it takes the place of the grammar of J. H. Petermann (1845 and —simply with new title—1864) which is now no longer in the market. It has been occasioned by a want which has been strongly felt by me for a considerable time. For the initiatory studies of the yearly increasing number of such as begin Hebrew at the university, the otherwise serviceable grammars at present in use are too extensive, besides being either too elementary or too difficult for beginners. Now since the whole of the accidence must, for obvious reasons, be gone over in at most one term, I found myself compelled to occupy the greater part of the time with dictating. Since, however, a new alphabet had to be learned at the same time, this method was attended with serious inconveniences, and the necessity of a printed compendium became every day more apparent. May the book which is now offered to the public as the result of many years' experience as a teacher prove useful to others besides my own students!

As already remarked, I have written in the first place for students wishing to prepare themselves in the shortest possible time for attendance on the easier exegetical lectures

in the university and for the use of more extensive works on the Hebrew language. I feel justified, however, in hoping that my work [particularly since it has been materially enlarged in the second edition] will be found suitable for use in schools, since it discusses only the most important points, these, however, fully and clearly. Irregular forms not mentioned here may be explained by the teacher or looked up in the "Analytical Appendix" of the lexicons. That in a few places* more is offered than is found even in most of the larger grammars will not disturb the beginner, and will be welcomed by not a few other readers.

The present work differs more or less from the Hebrew grammars known to me in the following points:

The vocabulary, with the exception of the exercises in reading, is taken as far as possible from Genesis and Psalms.

All the Hebrew forms in the grammar and in the exercises really occur in the Bible; none have been constructed by the author.** Such hypothetical forms as are adduced simply to explain the genesis of existing forms, and formations that are warned against will in all cases be found transcribed in italics: only too easily does the learner retain precisely that form which he must not use when it is presented to him in Hebrew characters along with other forms.***

* §§ 7; 25*f.g.h*; 28*o*; 31*c*; 60*k*; 64; 65*i*; 67; 70; 72; [84*d*; 88; 90].

** The unavoidable exceptions are: the forms of קטל, certain forms of קים in § 71, the paradigms p. 40*f.*, p. 2**ff.* [and a few others which are pointed out as they occur].

*** קַחְלִי, בְּאֶשֶׁר, בִּיהֲגֵדָה, אֶל קָטַל, אֶחָדוּ, בְּקֶדֶד, פִּרְדוּ, הִתְשַׁמֵּר and similar monstrosities will be looked for in vain. How the genesis of בִּיהֲגֵדָה, בְּאֶשֶׁר, קַחְלִי is to be made clear to beginners with Hebrew types is shown in §11*g*.

The object of the arrangement adopted in the paradigms of the weak verbs, which differs from that usually followed, is to render a mechanical learning by rote impossible. It should also be borne in mind that all "complete paradigms" contain forms that can be justified by no certain analogy. [Should the teacher desire to complete any paradigm he may profitably allow this to be done by the students themselves.]

It is a matter of experience that for years the study of Hebrew is no pleasure to many from the fact that they have not, at the very outset, overcome the difficulties inherent in the reading of unfamiliar characters. To remove these difficulties is the aim of the carefully arranged exercises in reading.

In the exercises for translation so much matter has been condensed into a few pages that whoever has thoroughly mastered the whole is sufficiently prepared to read the easier sections of the Old Testament, and is no longer in need of a reading-book. [Cf. also p. VIII.]

I acknowledge with pleasure the assistance I have derived in my studies from the books cited on p. 11* ff. The following pages however are, directly or indirectly, almost exclusively the product of my own experience as an instructor.

Should they contribute in some degree to a better preparation for the study of the word of God, as contained in the Old Testament scriptures, I shall consider myself richly rewarded for the pains bestowed upon them.

Berlin W., May 6, 1883.

H. L. Strack.

Preface to the second (German) Edition.

The exceedingly kind reception which my book has met with on the part of both teachers and students*, has served as an incentive to bring it, so far as the shortness of the time permitted, nearer what it aims to be, viz: a short yet scientific grammar of the Hebrew language for beginners.

Apart from quite a number of minor additions and the short §§ 40 and 77, there has been added: first, almost the whole of the syntactical matter, that is not only §§ 81—91 but the bulk of the syntactical remarks in §§ 17—19. 21. 39. 41 f. 46 f. 63 f. The introduction of a part of the syntax into the chapter on the forms seemed to me to be justified by a regard for the practical work of instruction (§ 39 numerals!), and with reference to the space saved. Secondly, § 12 which treats of the syllable and in which the remarks on opened and loosely shut syllables should be carefully noted. Thirdly, the exercises for translation have been enlarged by the addition of a number of sentences, which I have preferred to take from Proverbs in order to give the student at least some acquaintance with the gnomic wisdom of the Old Testament. The wish to have connected pieces for reading and translation I have sought to comply with by adding for six extracts (I Sam. 9. 25; I Kings 3; Psalms 121. 127. 130) such explanatory notes as will enable the student to read

* An authorised translation appeared nine months ago in Danish under the title: *Hebraisk Grammatik. I. Hebraisk Formlære af H. L. Strack, oversat af H. Kissmeyer; II. Hebraisk Syntax af Fr. Buhl. Kjøbenhavn 1885. Gyldendal.*

them with the help of the appended vocabulary. In this connection it may be observed that the student who has mastered this little grammar, will be able, even without a dictionary, to read a considerable part of Genesis with but little assistance from the instructor.

I have to thank Professor S. R. Driver of Oxford (whose excellent work on the use of the tenses has been of special service to me for §§ 88 and 91) for detailed information on the recent literature in English.

For pages 2*—19* I have preferred Latin to English in order that the type may serve both for the German and for the English edition.

Berlin, August 15, 1885.

H. L. Strack.

PREFACE TO THE SECOND ENGLISH EDITION.

In compliance with requests made to me from various quarters I have prepared as a complement to my Hebrew Grammar Exercises for translation into the Hebrew language. In order to inspire the student with a greater interest in his work I have taken special pains to furnish him at as early a stage as possible with sentences for translation, in addition to the bare grammatical forms. These "Exercises", like the Grammar, are so arranged that the student may begin with the Noun or with the Verb, or may take them together, if he so choose. If he elects to follow the first of the three alternatives just given, he will take the exercises

in order, passing over, meanwhile, those sentences in which verbal forms occur,—indicated by their position at the end and by two parallel bars. In the second case, the student, after finishing No. 4, may turn at once to the verbal forms in Nos. 24—30. In the third case he will have to master—before No. 5, the Perf. Qal (also the forms in No. 24), before No. 9, the whole of the Qal (cf. Nos. 25. 26), before No. 10, Niph'al, Pi'el, Pu'al (cf. Nos. 27. 28), before No. 21, Hiph'il, Hoph'al, Hithpa'el (cf. Nos. 29. 30).

By far the greater number of the sentences are taken either *verbatim*, or with such modifications as the plan of the work required, from the Old Testament. Those who have had experience in such matters know that the making of such a selection is more difficult than to make up sentences for one's self—a task in which only too many have come to grief.

To render these exercises available also for those who use the well known grammars of Gesenius-Kautzsch (English edition by Dr. E. C. Mitchell 1880) and of Prof. A. B. Davidson I have added the corresponding sections of these grammars at the beginning of each exercise.

Since it is desirable that beginners should be furnished with a larger number of connected passages for translation than is, as yet, to be found in the chrestomathy at the end of the Grammar, I have added in the shape of an appendix such explanatory notes as seem to me necessary for the study of Gen. 1—3 and Psalms 1—3. With the help of these the student will be independent of larger works, as it will be sufficient for him to consult the vocabulary appended to the Grammar. Should a new edition of the latter be called for,

the notes here given will be joined to those I have already given pp. 47*—50*.

May these pages likewise contribute to a better preparation for the study of the word of God, as contained in the Old Testament scriptures.

Gross-Lichterfelde near Berlin,
Pentecost, 1889.

H. L. Strack.

NB. *â, ê, ô* denote vowels long by nature or by contraction; *ā, ē, ō* tone-long vowels; *î* and *û* stand for every long *i* and *u*.

The position of the tone is indicated by —, *e.g.* פִּתְּחָה; pausal forms by —.

Where no book is named, the quotation is from Genesis.

Forms occurring only once are accompanied by †; numbers in parentheses indicate how often a form occurs, *e.g.* § 17e: פִּתְּחָה (8).

“(2!)” and “(3!)” signify that a word may be explained in two or three ways.

פִּתְּחָה (§9b). || G=Genesis. || פִּ=Psalm. || פִּ=פִּתְּחָה *aliquis*.
Page 13* line 15 read “566” in place of “500”.

The Concordance of Schusslowicz gives the passages in full and is therefore more useful than Brecher's work.

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Corrigenda and Addenda.

- Page 11, l. 8 from bottom, "first, when it is the".
 16, l. 2 read: "except" for "only".
 18, l. 7 read: "*huwradh*".
 22, l. 15 read: "appear" for "arise".
 33, l. 8 read: "with proper names, when . . . *e.g.* בְּיִרְדֵּן, חֲבַצֵּל, הַלְּבָנוֹן . . ."
 76, l. 18 read: "with one another".
 92, l. 5 read: "towards itself".
 l. 8 read: "the penultimate syllable".
 107, l. 9 read: "It is likely".
 113, l. 4 read: "several times".
 129, l. 16 add: "Cognate accusative".
 147, l. 16, 17 read: "where follows".

Only in a part of the copies:

P. 7, l. 11 read: בְּבִיר; l. 15 בְּבִיר; P. 11, 8: — [Sillûq]; P. 17, 5: בְּכִרָה; P. 32, 14: — [Páthach]; P. 43, 13: שְׁבִיר; P. 48, 5: בְּבִיר; P. 48, 4 from bottom: עִיר; P. 67, 17 רִבְנִי; P. 78, 13: אֶתְקָה; P. 81, 5 from bottom: רִדְפָהּ; P. 84, 2 from bottom: בְּבָס; P. 88, 11: לְחָה; P. 94, 9: לְשִׁתָּהּ; l. 2 from bottom: שְׁבִירָה, שְׁבִירָה; P. 133, 20: שְׁבִיר; P. 141, 10: שְׁבִירָה.

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 1—14).

§ 1. Alphabet. Hebrew is written from right ^{a.} § 1. to left. The alphabet consists entirely of consonants. Their form, names, transcription, pronunciation and numerical value are shown in the table on the following page.

Since the fundamental idea of any stem in Hebrew, ^{b.} as in the Semitic languages generally, is almost always conveyed by the consonants, *e. g.* the three consonants *qtl* always express the idea of “killing” (whereas *e. g.* *mtr* in English may signify *metre, mitre, motor, mature, matter*), an alphabet that indicated the consonants only sufficed for the Hebrews. — In doubtful cases suitable consonants were employed as *matres lectionis*, *i. e.* to indicate the vowels, viz: ך for *i* and *e*, ם for *o* and *u*, rarely ם for long *a* (§ 30 *c* note). Concerning ך at the end of a word see § 2 *b*.

Five characters have a different form at the end ^{c.} of a word (cf. Germ. *ſ* and *ß*): ך, ם, ן, ף, ץ. Vox memorialis קִמְנַפֶּשׁ *kimnappēš*.

| Numerical value. | Form | Name | Transcription and pronunciation. |
|------------------|------------|---------------|---|
| 1 | א | <i>Alěph</i> | ' (<i>spiritus lenis</i>) |
| 2 | ב | <i>Běth</i> | <i>b</i> (<i>bh</i>) |
| 3 | ג | <i>Gîmēl</i> | <i>g</i> (<i>gh</i>) |
| 4 | ד | <i>Dālěth</i> | <i>d</i> (<i>dh</i>) |
| 5 | ה | <i>Hē</i> | <i>h</i> (§ 2 <i>b</i>) |
| 6 | ו | <i>Wāw</i> | <i>w</i> |
| 7 | ז | <i>Zājîn</i> | <i>z</i> (as in <i>zeal</i>). |
| 8 | ח | <i>Chéth</i> | <i>ch</i> (hard, as in Scotch <i>loch</i>). |
| 9 | ט | <i>Téth</i> | <i>t</i> (hard, against the back part of the palate). |
| 10 | י | <i>Jôdh</i> | <i>j</i> (German <i>j</i> = Engl. <i>y</i>). |
| 20 | כ, final ד | <i>Kaph</i> | <i>k</i> (<i>kh</i>) |
| 30 | ל | <i>Lāmědh</i> | <i>l</i> |
| 40 | מ, final ם | <i>Mēm</i> | <i>m</i> |
| 50 | נ, final ן | <i>Nûn</i> | <i>n</i> |
| 60 | ס | <i>Sāměkh</i> | <i>s</i> (hard) |
| 70 | ע | <i>Ājîn</i> | ' (s. § 2 <i>d</i>) |
| 80 | פ, final ף | <i>Pē</i> | <i>p</i> (<i>ph</i>) |
| 90 | צ, final ץ | <i>Sādē</i> | <i>ṣ</i> } hard, against the back |
| 100 | ק | <i>Qôph</i> | <i>q, k</i> } part of the palate. |
| 200 | ר | <i>Rěš</i> | <i>r</i> |
| 300 | שׁ | <i>Śîn</i> | <i>ś</i> (hard <i>s</i>) |
| | שׂ | <i>Šîn</i> | <i>š</i> (<i>sh</i>) |
| 400 | ת | <i>Tāw</i> | <i>t</i> (<i>th</i>) |

§ 2. Pronunciation of the Consonants. § 2.

When a vowel, a *Chāṭēph* (§5*d*), a *Švâ mobile* (§5*c*)^{a.} or a loosely closed syllable (§12*q*) immediately precedes, the consonants have a softer pronunciation than when this is not the case. Six consonants have the harder pronunciation regularly indicated by a point (*Dāghēš lene*, §6*a*) inserted in the letter: ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ת *t*; but ב *bh* (almost *v*), ג *gh*, ד *dh*, כ *kh* (soft *ch*, as in *idj*), פ *ph*, ת *th*, ש *sh*.

ה (otherwise ה, *v.* §6*c*) at the end of a word is usually only an (inaudible) sign, that the preceding consonant is followed by a vowel, *e. g.* that רבה is not to be pronounced *rābh*—but *r̥bhê*, *robhê*, *rabbâ* &c. according to the context.

NOTE. This mater lectionis is especially employed when ה (§18*cγ*) or ו (§31*b. 74c*) has been dropped in pronunciation and thereafter in writing.

י, when no vowel immediately follows, remains silent: 1) after *i* and *e*, 2) in the middle of a word after —, *e. g.* יָדִיָּה *jādhèkhā*, 3) at the end of a word in the ending יִי *āw* (also written יָ), *e. g.* נָשִׂי *nāšāw*; but גִּי *gôj*, יָדִי *jādháj* &c.

ג, a peculiar guttural, differently pronounced in different words, cf. Arabic ع and غ. The hardest pronunciation may be approximately reproduced by *rg*.

§ 3. § 3. Classification of the Consonants:

- | | |
|--------------------------|----------------------------------|
| 1. Gutturals: | ח, ה, ע, א. Vox mem. אָהָהע |
| 2. Palatals: | ק, כ, ג, י. V. m. גִּיבֵק |
| 3. Linguals: | ט, ת, ד, and נ, ל. V. m. נִטְלָת |
| 4. Dentals or Sibilants: | צ, ש, ז, ס. V. m. זִסְצִש |
| 5. Labials: | פ, ב, מ, ר. V. m. בּוּמֶר |

In regard to hardness of pronunciation (§ 62bβ) the following are identical: ק, ט and צ; כ, ת, פ and ש, ס; ג, ד, ב and ז.—ר and י are semi-vocalic consonants. ל, מ, נ and ר are liquids.—ר has several peculiarities of the gutturals, *v.* §10b.

- § 4. § 4. Vowels. After Hebrew had ceased to be
^{a.} a living speech, a system of vocalisation was invented and elaborated, probably between the sixth and the eighth century A.D., in order to preserve the proper pronunciation of the sacred writings. The current enumeration of five long and five short vowels (as follows) was introduced by Joseph Qimchi (12th Cent.).

1. *Qāmēš* —, *ā, â.* יָד *jādh*, שָׁב *šābh*.

2. *Šērē* —, *ē, é.* שֵׁם *šēm*, נֶר *nēr* (from *nāwîr*).

יֵי, *é.* חֵיק *chêq*, עֵינֵי *ênê*.

3. *Chîrēq magnum* יִ or —, *î.* רִיב *rîbh*, דָּוִיד *dāwîd* and דָּוִד *Dāwîdh*.

4. *Chôlēm* י and —, *ô, ô.* מוֹת *môth*, חֹק *chôq*. Often — for *ô*, *e. g.* קָל alongside of קוֹל, more rarely י for *ô*.

5. *Šûrēq* י, *û.* אֲרֻר *’ārûr*, הָיָה *hājû*.

6. *Páthäch* —, ä. רַק *räq*.

7. *Sěghôl* —, ě. אֶגְדָּל 'ēghdāl, אֵל 'ēl.

8. *Chîrěq parvum* —, ĭ. אִם 'im, עִם 'im.

9. *Qāměš-chātûph* —, ǝ. רֹחֶבֹה *röchbô*, כֹּל *kôl*.

10. *Qibbûš* —, ů. חֻלְדָּה *Chüldā*, שֻׁלְחָן *šülchān*.

— is also used to indicate the open *e*-sound *é* or *b*. ä arising by vocalic modification (*Umlautung*) out of *a*, *e. g.* זֶרַע *zèrá* (from *zar*^c, §28*d*), רְאִינָה *r'énā* (§74*gγ*).

Whether — is *Qāměš* or *Qāměš-chātûph* can frequently be determined only by a knowledge of the derivation of the form in question. For most cases the following will suffice: — is long *a* both in an accented and in an (originally) open syllable. — is ǝ 1. in an unaccented closed syllable, *e. g.* חֹכְמָה *chokh-mā*; 2. before a guttural with — *e. g.* יְעֹמֵד for *jó'mádh* (§5*e*), הַחֲלִי, פְּעִלִי, כְּחִלִי (§11*g1*) or with another *Qāměš-chātûph*, *e. g.* פֹּלְחָה *pó'olkhā* (§5*f*); 3. in קֹדְשִׁים *qōdhāšim* and שְׂרָשָׁיו *šōrāšāw*, pl. of קֹדֶשׁ and שֶׁרֵשׁ (§28*p*).

NOTE. An exception to No. 2 is the case where — is the vowel of the article, as in בְּאַנְיָהּ, בְּאַנְיָהּ, *bā'nijjā*, from אֲנִיָּהּ + בְּ.

— also indicates a short helping vowel, *Páthach d. furtivum*, which is inserted before a hard final guttural (ה, ח, ע) when preceded by a heterogeneous long vowel (*i. e.* all long vowels except *a*). רוּחַ *rú^ach*, זֹרַע *zôrē^a*, שִׁיחַ *ší^ach*, גְּבִיחַ *gābhô^ach*. See further §65*d*.

e. — appears frequently for ה, *e. g.* שָׁב as well as שׁוּב, קָמוּ and קוּמוּ; very rarely ה for —, *e. g.* יִּוּלָד *julládh*.

f. The employment in unpointed texts of the vowel letters (א, ו and י as *matres lectionis* is called: *scriptio plena*, their non-employment: *scriptio defectiva*. קָמוּ and הָיוּ are written *plene*, קָמוּ and הָיוּ are written *defective*.

g. When — and ש come together, the dot indicating Chōlēm is, in printed texts, either placed over the left or right limb of the ש, (*e. g.* שֹׁמֵר *šômēr* for שֹׁמֵר, תַּפְּחֹס *tāphōs* for תַּפְּחֹס) or, where it would coincide with the diacritical point of the ש, dropped altogether (*e. g.* שֹׁרֵק *šôrēq* for שֹׁרֵק, מֹשֵׁל *môšēl* for מֹשֵׁל).

§ 5. § 5. Š^ēwâ and Chāṭēph. I. Š^ēwâ *quiescens* (Š. *q. simplex*) —, sign of the entire absence of a vowel, stands:

in the middle of a word under every audible consonant that closes a syllable, *e. g.* מְבַדִּיל, הֶרְבּוּ (but מִצָּאָה §10cβ);

NOTE. For Š^ēwâ in a loosely shut syllable see §12q.

b. at the end of a word, 1) when the word ends in ד or in two consonants: לָךְ, בָּרוּךְ; אֲמַרְתָּ, נִרְדָּה, אֲתָ *att*; but with א final (§10cα): חֶטָּא *chēt'*, וַיִּגְרָא *wajjār'*; 2) in old, especially Spanish, MSS. and in some printed texts, not uniformly however, in the 2. *sg. f. perf.* of verbs לִיָּה and לִיָּא, *e. g.* Baer prints וְקָרְאָה 16, 11 and thou *f. callest*, וְגִיָּה Isai. 57, 8, thou *f. hast uncovered*.

c. II. Š^ēwâ *mobile* (Š. *m. simplex*), vocal Š., —, the

shortest vowel, only, as it were, a slight vocalic glide, must be employed when the first consonant (except אהח) of a syllable (of a word) has no longer a vowel of its own: פְּנִי *p̣nê*, עֲמֻדָּה *‘ā-mēdhā*, יַחֲפֹרִי *jach-p̣rû*, מַלְלִים *ṃallīm*.

III. *Châtēph*. In order to indicate distinctly the *d.* vocalic nature of Šwâ mobile, it has uniformly added to it under gutturals, rarely with other consonants, the sign of one of the three short vowels —, —, — (*Šwâ compositum* or *Châtēph*). Especially common is *Châtēph-Páthäch*, —, cf. קָבַר and עָבַר, צִדְקָה and צַחֲקָה; under other consonants particularly when a consonant is repeated in the middle of a word and the first is entitled to *Š. mobile*: אֲרָרָה, צִוְּרָרִי, תִּלְלוּ (for תִּלְלוּ, §6f); sometimes, too, under ר before the tone: פְּרָכִי and after Wāw copulativum: וַיִּזְהַב 2, 12.—Much less common are *Châtēph-Ṣghôl* (esp. under א): אֲמַר, אֲלֵהִים, and *Châtēph-Qāmēs*: אֲנִי, צִוְּרִי.

Châtēph serves besides in the middle of many *e.* words to facilitate the pronunciation of gutturals that would otherwise be quite vowelless: יַחֲזֹק, (17) יַחֲזֹק. See further §10a4.

Before Šwâ we find instead of Châtēph the cor- *f.* responding vowel; (it is, however, only a helping vowel and does not form a syllable, cf. §12p) *e. g.* יַעֲמֹד, pl. יַעֲמְדוּ *ja‘amdhu*; יַחֲזֹק, pl. יַחֲזְקוּ, יַעֲזְלֵי, יַעֲזְלֵה.

- § 6. § 6. Dāghēš, Mappîq, Raphè. *Dāghēš lene*,
 a. a point placed in the bosom of a letter, is used with the six letters ב ג ד כ פ ת (בְּגִדְכֶּפֶת) when these are not immediately preceded by a vowel, a Šwâ mobile, a Chātēph or a loosely closed syllable (§12*q*), *e. g.* כְּתִבְתִּי, וְכָתַב, כְּבִדָּה; hence after a conjunctive accent (§7*i*): פָּנֵי תְהוֹם; after a disjunctive accent, on the other hand: אָתָּן כִּי 2, 3, אֲשֶׁה כִּי 2, 23.
- b. NOTE. Many MSS place *D. l.*, according to §2*a*, in all other consonants as well. It is however indefensible on the part of Baer to place *D. l.*, apart from ב ג ד כ פ ת, only 1. after gutturals with Šwâ quiescens, *e. g.* פֶּ 10, 1 תִּקְלִים for תִּקְלִים; 2. when a word begins with the same consonant with which the immediately preceding word ends, *e. g.* Gen. 14, 23 אֶבְרָהָם, פֶּ 9, 2 בְּכִלְיָי. And even in these cases Baer is not consistent. Cf. H. L. Strack, Theolog. Literaturzeitung 1879, No. 8, Col. 174.
- c. The point usually called *Mappîq*, which indicates that ה at the end of a word is to be sounded as a consonant, is also a Dāghēš lene. דָּמָה pronounce *dāmā*; דָּמָה *dāmāh*.—*Mappîq* is found four times in א, first 43, 26 וַיְבִיא.
- d. *Dāghēš forte*, in form the same as *D. l.*, is the sign of the doubling of a consonant: יָמִים *jammîm*. In ב ג ד כ פ ת it serves also as a *D. l.*: יִפְרֹד *jippārēdh* (out of *j[ʰ]inpārēdh*), יִתֵּן *jittēn* (out of *jintēn*).
- e. *D. f.* is α) either Dāghēš essential or *D. f. necessarium*, when it is conditioned by the grammatical derivation of the form, *i. e.* particularly when it

occurs in the second of two consonants originally found in the form: יָמִים for *jammîm*, הִלֵּל for *hillêl*, הִשְׁבַּחְתִּי for *hišbath-tî*, נָתַתִּי for *nathan-tî*; β) or so-called *D. f. euphonicum*, e. g. when a single consonant has been doubled from considerations of euphony or when it is intended to indicate the vocalic nature of a Š^ēwâ (Š^ē. *mobile*). Exx. §25*c.i.*—On the different varieties of *D. f. euph.* cf. S. Baer (to be read with criticism), *Liber Proverbiorum* 1880, p. X—XIV. XV; König, I, 53—60.

NOTE. *D. f. nec.* is not written: 1. in a vowelless final consonant, e. g. יָ (stem גָּ). Concerning the lengthening which in such a case generally enters by way of compensation, see §11*e*. (Exceptions: אָט, נָתַתְּ;—2. in gutturals; then often compensation lengthening §10*a1.*—3. frequently in a number of consonants with Š^ēwâ mob. esp. י, ר, ל, נ, ב, ק and (particularly before gutturals) the sibilants. Examples: הַרְבִּיבִים, pl. of שִׁיר; § 17; וְהָיָה, always with הָ as prefix of the Impf. after Wāw cons. §64*f*; הָלַלְתִּי (§5*d*) for הִלֵּלְתִּי; הָיָה; בָּקָשְׁתִּי, בָּקָשְׁתָּ (§60*b*), מִשְׁשֶׁמָּנֶה from מִשָּׁה, מִשְׁשֶׁמָּנֶה; מִלֵּלְתִּי for מִלֵּלְתָּ 25, 23, מִשְׁשֶׁמָּנֶה for מִשְׁשֶׁמָּנֶה 27, 28, 39, מִקְשֶׁה for מִקְשֶׁה (בֵּן קֶזֶה) 8, 3, 47, 2.

Raphè (רָפָה, *i. e.* soft), a horizontal stroke over the letter, indicates its softer pronunciation. In printed editions of the scriptures *Raphè* is almost exclusively confined—not always consistently however—to cases where it is meant to indicate that the absence of a *Dāghēš* or a *Mappîq* is intentional; in many MSS. also over ב, ג, ד, כ, פ, in all cases where these letters have no *Dāghēš*.

§ 7. The Accents. In addition to the vowel signs, each word (except when joined to the follg. by ^a.

Maqqēph §8b) is furnished with one or two small signs which from their significance (now in more than one respect lost to us) for the chanting of the sacred text have been named Accents. We have here to treat of them *A.* as signs of the tone, *B.* as signs of interpunction.

- b.* *A.* As signs of the tone (§b.c). Most of the accents stand beside the syllable that has the main tone or stress, *e. g.* בְּרָא אֱלֹהִים and קָרָא לִילָה. Two are found at the beginning of the word without regard to the position of the tone (*accentus praepositivi*): *Jēthîbh* צִצְם 2, 23 and *Tēlišā gēdôlā* הָאֶרֶץ 1, 30; four at the end (*accentus postpositivi*): *Sēgholtā* הִרְקִישׁ 1, 7, *Paštā* לְאֹרֶר 1, 5, *Zarqā* וַיֵּאמֶר 2, 23 and *Tēlišā qēṭannā* וַיִּיבֹר 2, 7.
- c.* In words that do not have the tone on the last syllable, a second *Paštā* is placed over the tone syllable: תֹּהוֹ 1, 2 *thôhû*, but 1, 5 לְאֹרֶר.

NOTE. Baer, without sufficient authority, also repeats *Sēgholtā*, *Zarqā* and the two *Tēlišā*'s, wherever these accents are otherwise not entitled to stand on the tone syllable: וַיִּבְרָא 3, 11, הָאֶרֶץ 1, 30, וַיִּיבֹר 2, 22, instead of: וַיִּבְרָא, וַיִּיבֹר, and וַיִּיבֹר.

- d.* *B.* As signs of interpunction (§d—o). A distinction is made between disjunctive (*distinctivi*, masters) and conjunctive accents (*conjunctivi*, servants). The latter, indicating the close connexion of their word with the following one, have all equal value for the understanding of the sentence; it is only for the

public cantillation of the sacred text that they have different values, one conjunctive demanding one height or modulation of the tone, another another.—If, on the other hand, a disjunctive is immediately repeated, the first has the greater disjunctive value (G. 21, 6. 22, 8); in the same way the first of two conjunctives standing together has the greater connecting power.

1. Greatest Disjunctives. *Sillûq* (—) under the *e*. tone syllable of the last word in every verse, always followed by *Sôph pāsûq* (!) the sign of the end of the verse.

— *'Athnâch*, divides the verse into two halves: אֶלְהִים 1, 1. In short verses this is often done by certain other accents: 1, 13. 19. 23.

— *Sĕgholtâ*, postpos., in longer verses the main divider before *'Athnâch*. Always after *Zarqâ* הֶרְקִיָּה 1, 7. Also 1, 28. 2, 23 and often.

2. Great Disjunctives. — *Zāqēph qātōn*. We find *f*. instead — *Zāqēph gādhôl*: first, when the first accent in the verse (3, 10 וְיִצְחָק) or half-verse (2, 20 וְיִצְחָק), but וְיִצְחָק 4, 1; secondly, immediately after another *Zāqēph* (2, 9 וְיִצְחָק, cf. 1, 14 and oft.), but וְיִצְחָק 3, 7.

— *Rĕbhîa'* often forms subdivisions in the *Zāqēph*-sections. אֶלְהִים 1, 9. 14.

3. Small Disjunctives. — *Paštā*, postpos. לְאֹרֶךְ 1, 5; repeated *g*. when the word is not accented on the last syllable, הָאֵלֶּה 1, 2.

For Paštā — *Jēthābh*, prepos., when no conjunctive precedes and the tone rests on the first consonant: פַּשְׁתָּא 2, 23, פַּשְׁתָּא 3, 1.

— *Tiphchā*, the disjunctive next before 'Athnāch and Sillûq: תִּפְחָא, אֶתְנַחֵךְ 1, 1.

— *Tēbhār* תֵּבְהָר 1, 4.

— *Zarqā*, postpos., always before *Sēgholtā*. זַרְקָא 1, 7.

- h. 4. Smallest Disjunctives. — *Gēreš* or 'Azlā גֵּרֶשׁ 1, 21. Instead double-*Gēreš*, when the last syllable is accented and the conjunctive Qadmā does not precede: גֵּרֶשׁ 1, 21.

— *Lēgharmēh*, always before *Rēbhī^a*. לֵגְהַרְמֵה 1, 29.

— *Pāzēr* פַּזֵּר. Instead 16 times — *Qarnē phārā*, always after the conjunctive Galgal: קַרְנֵי פַּהֲרָא Jos. 19, 51.

— *Tēlīšā gēdhôlā*, great-T., prepos. תֵּלִישָׁא גֵּדְהוֹלָא 1, 12.

- i. 5. Conjunctive Accents. — *Mêrēkhā*. מֵרֶעֶךְ 1, 1. Instead 14 times double-*Mêrēkhā*: מֵרֶעֶךְ מֵרֶעֶךְ 27, 25.

— *Mūnāch*. מוֹנַח 1, 1.

— *Dargā*, esp. before *Tēbhīr*. דַּרְגָּא 1, 4.

— *Qadmā*, esp. before *Gēreš*. קַדְמָא 1, 9.

— *Mahpākh*. מַחְפָּאֵךְ 1, 7.

— *Tēlīšā qēṭannā*, small-T., postpos. תֵּלִישָׁא קֵטַנָּא (paroxyt.) 2, 22.

- k. 6. Rare accents are: — *Šālšēleth* (with following *Pēsīq*) *e. g.* שָׁלְשֵׁלֶת 39, 8, one of the greatest disjunctives, only 7 times in the "twenty one books." Further the conjunctives — *Galgal* (16 times before *Qarnē phārā*) and — *Mēajlā* (16 times before 'Athnāch or Sillûq, generally to indicate the secondary tone, מֵאֵיִלָּא 8, 18).

- l. 7. Three of the "twenty four books" (*i. e.* of the O. T.), viz: Psalms, Job and Proverbs, have a different system of accentuation (generally called "the metrical accents"). In this there are 11 disjunctives (*Šinnôr* postpos., *Dēchī* prepos.), 8 conjunctives and one "underservant."

m. The disjunctives are besides *Sillûq*:

— 'Ôlè wĕjôrēdh, halves larger verses. ψ 1, 1.
 — 'Atnāch, halves smaller verses (ψ 1, 4) and in longer verses the part following 'Ôlè wĕjôrēdh (ψ 1, 1).

— Great-*R^ēbhî^a*. ψ 1, 1.

— *Sinnôr*, postpos. ψ 1, 1.

— Small-*R^ēbhî^a*, immediately before 'Ôlè wĕjôrēdh. ψ 1, 2.

— *R^ēbhî^a* *mughrāš* (i. e. *R.* with *Gēreš*, v. §h) before Sillûq. ψ 1, 5.

— Great-*Šalsēleth*. ψ 7, 6.

— *D^ēchî*, prepos. ψ 1, 1.

— *Pāzēr*. ψ 4, 2.

Lĕgharmêh. Either *M^ēhuppākḥ* (*Mahpākḥ*) *Lĕgharmêh* ψ 4, 2 or 'Azlā *Lĕgharmêh* ψ 5, 9.

The conjunctives are: *Mê^ēkhā*; *Mūnāch*; 'Illūj ψ 1, 3; *o*. *Galgā*; *Tarchā* ψ 1, 6 (under the accented syllable, hence easily to be distinguished from *D^ēchî*); *Mahpākḥ*; 'Azlā; *Šalsēleth* ψ 3, 3 (only 8 times).—In addition an "underservant", *Šinnōrith*, in an open syllable before *Mê^ēkhā* and *Mahpākḥ* ψ 1, 2, ψ 3, 8.

§ 8. Mèthegh, Maqqēph, P^ēsîq. *Mèthegh* § 8. (bridle), a small perpendicular line beneath the letters ^a (thus same form as Sillûq), generally to the left of the accompanying vowel, indicates the secondary tone, esp. 1. in the second syllable before the tone when that syllable is open: ψ 2, 15, ψ 3, 5. If the syllable in question is closed, then *M.* stands in the third or even in the fourth syllable before the tone: ψ 4, 4, ψ 18, 29.—2. With long vowels, when followed by *Š^{wâ} mob.* and by the tone: ψ 1, 2, ψ 3, 8.

תְּוֹלְדוֹת, וְיִשׁוּפָהּ. Distinguish accordingly between חֲכָמָה and חֶכְמָה.—3. Before Chātēph in open or opened syllables: וַיַּעֲלֶה, וַיַּעֲלֶה; מִמָּעַמַּר, מִמָּעַמַּר; 4, 10; וַיִּזְהַב, 2, 12.—For a copulativum (§46) 1) and 2) do not hold good, hence וַיִּלְאֲדֵם, וַיִּבְנֹה; וַיִּרְבּוּ, 1, 22.

b. *Maqqēph*, a small horizontal stroke on a level with the top of the consonants, unites two to four words, connected in sense, more closely than is done by the servile accents, by making them one word as regards pronunciation and tone. Especially common with *M.* are: אֶל- to, אֶת- with or sign of the determinate Accus., כָּל- totality, עַל- on, פֶּן- lest (cf. the Greek proclitics); מִן- from has always *M.*—אֶת-כָּל-פָּנֵי 2, 6; כִּי-יַעֲרִים 3, 10 (*Mèthegh* acc. to §8a1); וְאֶת-כָּל-אֲשֶׁר-לֹ 12, 20.

c. *Pēsîq* or *Pāsēq* (stopper), a perpendicular line between two words, prevents two logically connected words from being pronounced too quickly in succession as if they formed but a single word. *P.* is chiefly found 1. when the first word ends with the same consonant with which the following begins: הַהִמָּשֶׁת, הַהִתְהַיָּה 1, 21; 2. when a word is repeated: יָוֵם, יָוֵם 39, 10; 3. with the names of the Deity, to secure a consciously reverent pronunciation: אֱלֹהִים, אֶת- 1, 27 (to prevent the *M.* being carried over to the following *eth*, which would result in the word מֵת *dead* being heard), אֱלֹהֵינוּ, רָשָׁע, אֱלֹהֵינוּ 139, 19. After *P.* בַּגְּדֵיכֶם take Dāghēš even when

preceded by a conjunctive accent, *e. g.* עָשִׂיוּ בְּלֶה 18, 21 (Mûnâch).

§ 9. Qĕrê and Kĕthîbh. In not a few passages § 9. of the holy scriptures a reading different from that ^{a.} furnished by the consonantal text was (for various reasons) traditional. Attention is called to these differences in printed editions and in most MSS. by the consonants of the new reading, the *Qĕrê* (קָרִי; usually, but falsely, *Qĕrî*), being placed in the margin while the vowels belonging thereto are added to the original reading in the text, the *Kĕthîbh* (כְּתִיב), which remains unchanged, only the so-called *circellus massorethicus* being added as a mark of reference. 8, 17 we find in the text הִוָּצֵא, on the margin קרי הוּצֵא, *i. e.* instead of the traditional consonants הוּצֵא (which would have been pronounced הוּצֵא) we have here to read הוּצֵא.

In the case of a few words of frequent occurrence, *b.* the marginal note and the mark of reference have been dispensed with (so-called *Qĕrê perpetuum*): הוּא (she), only in Pent., *Qĕrê* היא, *Kĕthîbh* הוא.—יְרוּשָׁלַם, *nom. prop.*, *Q.* יְרוּשָׁלַם, *K.* יְרוּשָׁלַם. — יְשָׁשָׁבֵר, *n. pr.*, *Q.* יְשָׁשָׁבֵר, *K.* doubtless יְשָׁשָׁבֵר.—נַעֲרָ (maiden), only in Pent., *Q.* נַעֲרָ, *K.* נַעֲרָ.—The numerical forms שְׁתַּיִם, שְׁנַיִם (§39e3) are without doubt to be pronounced שְׁתַּיִ, שְׁנַיִ; *K.* then שְׁתַּיִם, שְׁנַיִם.—The divine name יהוה, the proper pronunciation of which seems to be *Jahwê*, owing to its

utterance being considered unlawful, has the vowels of אֶדְרִי, only Šwâ for Châṭēph, hence יִהְיֶה; in the same way with מֶן (§44) מִיְהְיֶה (מֵאֶדְרִי); but after the prefixes בּ, פּ, לּ, בִּיהְיֶה, פִּיהְיֶה, לִיהְיֶה, נִיהְיֶה (בִּאֶדְרִי &c., v. §10c4), read either *badhônāj* &c. or *b^ējahwē* &c. Should אֶדְרִי stand immediately beside יִהְיֶה, the latter receives the vowels of אֶלְהִים, *e. g.* יִהְיֶה אֶדְרִי ψ 109, 21.

§ 10. § 10. Peculiarities of certain Consonants.

- ^a. I. The gutturals א ה ח ע.—1. Not Dāghēš forte, but either virtual doubling (Dāghēš f. implicitum), *i. e.* simply the omission of the D., or (§11e) lengthening by way of compensation (the former in decreasing, the latter in increasing frequency with ה, ח, ע, א). Article (§17): הַיּוֹם, הַחֹשֶׁךְ, הַחַיִּיר, הָאוֹר. Verb: שָׁבַר, שָׁחַח, מָהַר, but מָאָן, מָהַרְתָּם, שָׁבַרְתָּם, but מָאָנְתָּם, מָקַטְלָה, מָקַטְלָהּ, but מָקַטְלָהּ, רָחַצְתָּ, קָשַׁלְתָּ. || 2. Preference for the vowel *a* (§4d. 28d. 60d. 65); sometimes also *ē* for original *i*, *e. g.* חָפְצוֹ §28l. || 3. No Šwâ mobile but Châṭēph,—mostly Châṭēph-Páthach, with א of the Qal before the tone syllable generally Châṭēph-S^ēghôl: קָבַרְתָּם, אָמַרְתָּם, עָבַרְתָּם, but קָבַר, אָמַר, עָבַר. || 4. The pronunciation of the gutturals in a closed pretonic or antepretonic syllable is often lightened by insertion of the corresponding Châṭēph (opening of the syllable, §12o). Noun: מִלְכּוֹ, נִעְרוֹ, קָדְשׁוֹ. Verb (§65

f—m. p): אָקטיל, אָעבר; נָקטיל, נָעמיר; נָקטיל, נָעמד; נָקטיל, נָעמן, נָעבר.

II. ר.—1. Not Dāghēš forte, but always lengthening by way of compensation. Article: הָרָקִיעַ, הַיּוֹם. Verb: מְבַרֵךְ, מְקַטֵּל; בָּרַךְ, קָטַל; בִּרְכָהּ, קְטִילָהּ.—2. Preference for *a*, esp. as preceding vowel, cf. §60*d*.—3. Chātēph-Páthach for Š^wâ mobile, esp. in some verbs *med*. ר (§65*r*³).

III. א.—1. At the end of a syllable (and word) *a* completely loses its value as a consonant; hence *a*) without Š^wâ: וַיֵּרָא, וַיִּפֹּא; וַיֵּרָא, וַיִּפֹּא, and *β*) the immediately preceding vowel is lengthened, because now standing in an open syllable: נִמְצָא, נִקְטַל; מִצָּא, קָטַל (§75*a*). || 2. A preceding Š^wâ mobile is often absorbed by the long vowel of א: 200 for *māthājim*, ראשִׁים (heads) for *rāšim*.—Note also: 3. *Inf.* אָמַר (say) with ל becomes לֵאמֹר (to say, *dicendo*).—4. בְּאֵלֵהֶם with the prefixes בּ, כּ, ל, י becomes בְּאֵלֵהֶם &c. אֲדָנִי retains after these prefixes the short vowel בְּאֲדָנִי &c. (Hence בְּיֹהִי &c. §9*b*).

NOTE. In verbs *prim. gutt.* א at the end of a syllable has consonantal value, can, therefore, have Š^wâ quiescens, *v.* §65*h.i*.

IV. ה.—ה is elided in certain cases after Š^wâ *d.* mobile. The vowel of ה is then transferred to the preceding consonant: Article §17*e*, verb §§59*d*. 61*e*. 62*a*.

e. V. ו.—1. The soft semi-vocalic consonant ו is merged in the homogeneous vowels ו or ו: α) in the middle of a syllable, especially before a homogeneous vowel, whether preceded by a vowel or a Šwâ mobile: קום (arise *imp.*) for *q̄wum*, קום (to arise) for *qāwôm*; β) at the end of a syllable: הַרְדָּה, הַרְדָּה for *howrâdh*, and, under the influence of a preceding *a* (contraction): וְהָרְדָּה for *jawrîdhû* (§68); γ) at the end of a word after another consonant: תוהו for *tohw*; δ) ו copulative *v.* § 46. || 2. Original ו at the beginning of a word has in most cases passed into ו: וְלָדָה (*peperit*) for *wālâdh*; cf. §68a. || 3. Transition of ו to ו in the verbs ע"י (*v.* §72a. || 4. Complete expulsion of ו in the verbs ע"י, *v.* §71f. ga. l.

f. VI. ו.—1. ו is merged in a homogeneous long vowel: α) at the end of a syllable (and of a word) after *î* in *î*: וְיָטַב for *jijtâbh*, וְיָהֲרִידָה for *bijhûdhâ*; after *a* often contraction to *ê*: וְיָטַב for *jajtîbh* §69b, סוּסֵי *st. c. pl.* §21e; but with suff. still sometimes *susaj* §22f; β) at the end of a word after another consonant, which has then to give up its vowel, in *î*: פָּרִי (fruit) for *parj* (§30), עָנִי (misery) for *ʿonj*; וְהָיָה *v.* §76b.c. || 2. Compare besides §§31.74.

g. VII. ו.—ו is assimilated to the following consonant, except when that consonant is a guttural or ו

(§1.b1): α) in the verbs רָפַל, רָקַטַל: פ"ז for *jinpōl*, הִקְטִיל, *v.* §67*a*.—β) also the final ם in the verb נָתַן (give), *e. g.* נָתַתָּה, קָטַלְתָּם; נָתַתָּם, קָטַלְתָּם; נָתַתָּם, קָטַלְתָּם.—γ) often, in prose almost without exception, in מֶן, *e. g.* מִקְדָּם for קָדָם + מֶן.—δ) In those nouns of the forms *qatl*, *qitl*, *qutl*, whose second radical is ן, see §26*a.b*.

§ 11. Changes of Vowels. I. Vowels are un- § 11.
changeable 1. when they are long either by nature ^{a.}
or (as *ô* in כֹּכַב star, for *kawkābh* from *kabhkābh*) by
contraction, as יִי, י, in most cases יִי, and also יִי—;
2. in a doubly closed syllable (§12*e*), *e. g.* *i* in מִקְדָּשׁ
sanctuary, מִקְדָּשֵׁי אֱל the sanctuaries of God, and in
כְּפָר circuit, הַיְרֵדָן הָיָה כְּפָר πᾶρ'χωρος τοῦ Ἱερὸδάνου; 3. in
syllables with virtual doubling: מִהֲרָתָם; 4. when
lengthening by way of compensation has taken place
before a guttural or מִיָּאֵן, מִיָּאֵתָם.

NOTE. Exception to 2.: Accented Páthach is often in pause
lengthened to Qāmeš, cf. §§60*f*.61*d*.

II. Changeable—*i. e.* may be shortened or in *b.*
certain cases entirely dropped—are 1. vowels made
long only by the tone (tone-long vowels), esp. *ā* and
ē in nouns (§ 24: מִקְדָּשׁ; אֹיֵב enemy, *pl.* אֹיֵבִים), *ē* and *ō*
in verbs (קָטַל he has murdered, *pl.* קָטַלְהוּ he will
kill, *pl.* יִקְטְלוּ); 2. pretonic vowels, *i. e.* vowels origin-
ally short, which are lengthened (*v.* §*h*) owing to
2*

their position in an open syllable before the tone (דָּבָר word, *pl.* דְּבָרִים; עֵנָב grape, *pl.* עֲנָבִים; קָטַל *necavit*, קָטַלְתָּם *necavistis*).

c. III. Dropping and Shortening of Vowels.

A. In the noun, in an open syllable. 1. When the tone is thrown forward (by an affirmative or *st. constr.*), the vowel that stood in the syllable before the tone is dropped: נָשִׂיא prince, נָשִׂיא הָאָרֶץ the p. of the land, *pl.* נְשִׂאֵיהֶם, נְשִׂאֵיהֶם *principes eorum*; נְתִיב path, *f.* נְתִיבָה *do.* || 2. If two vowels are changeable, that vowel is dropped which, when the tone is moved forward, would stand in the second syllable before the tone; the vowel preceding the one just referred to, because now in a (loosely) closed unaccented syllable (§12*q*), is shortened, *a* being often thinned to *i*. כָּנָף wing, כָּנָפוֹ his wing, כָּנְפֵיהֶם *alae eorum*; דָּבָר word, דְּבָרוֹ his word, דְּבָרֵיהֶם *verba eorum*.—For the treatment of changeable vowels in a shut syllable see the chapter on the forms (esp. §§24.25).

d. B. In the verb the vowel of the second radical is dropped before accented affirmatives beginning with a vowel—*i. e.* the vowel of the syllable immediately before the tone:

Noun.

Verb.

חָכָם σοφός, חָכְמָה σοφָה.

חָכָם he is wise, חָכְמָה she is w.

יָקָר precious *m.*, יָקָרָה *f.*

(יָקָר he is p.) יָקָרָה she is p.

Exceptions see §50*a*.—Before accented affirmatives beginning with a consonant § *c* applies: קטל, קטלתם, קטלתיך *necavi te*.

IV. Compensation-lengthening appears *e*. wherever a Dāghēš required by the grammatical form has been omitted, *ā* being lengthened to *ā*, *i* to *ē*, *u* to *ō*: 1. when virtual doubling has not taken place, always before gutturals and ר (examples §10*a1.b1*);—2. at the end of a word (§6*f1*); *ā*, however, remains in most cases unlengthened, *e. g.* אִם for *'imm*, חַק for *chuqq*, גַּן for *gann*, cf. §§26*b*. 73*i*. 74*s*.

V. Of the remaining vowel changes the most important are those affecting *Páthach*. 1. P. in an unaccented closed syllable very frequently becomes *i*: in the strong verb regularly in יקטל, נקטל, קטל, הקטיל; in the noun cf. יוֹסֵף, דְּבַרִּי יוֹסֵף, the words of Joseph, for *dabrê*, דְּבַרִּיהֶם from דָּבַר §25*b*; פֶּתַח from פֶּתַח §26*dγ*; צִדְקִי from *ṣadq* §28*a*. || 2. P. becomes S^ghōl before *chā* and *ch°* and before unaccented *hā* and *'ā*, when the guttural is virtually doubled: אַחֵי my brothers, אֶחָי לְהַבֹּת (for *lahhābhôth*) flames, אֶשׁ לְהַבֹּת flames of fire. More exx. §17*c*.—Exception הָרָה, to the mountain, 14, 10 for *hārrā*.

VI. Rise of new vowels. 1. The prefixes בּ, כּ, גּ, לּ, ךּ before a guttural with Chāṭēph receive the corresponding short vowel. אָדָם + בּ becomes בְּאָדָם, so

בָּ + אֲשֶׁר; וְהָלִי, לְהָלִי + הָלִי; וְאָדָם, לְאָדָם becomes בְּאֲשֶׁר, so בְּאֲשֶׁר, לְאֲשֶׁר, וְאֲשֶׁר.—Exceptions: וְאָדָם, (בְּיָהוּדָה) בְּאָדָם, &c., see §10*c*.

2. בָּ, הָ, לָ (§ 45) before Š^hwâ receive the vowel *i*: 'לְדָבַר the word of Jahwe, בְּדָבַר, בְּדָבַר (syllable loosely closed, *v*. §12*r*).—A following י quiesces in *i* (§10/*α*): בָּ + הָהִירָה becomes בְּיָהִירָה; so, too, after י copul.: יָיָהִירָה.

3. י copul. (י) before Š^hwâ and the labials (בֹּרַח) becomes י (i): 'וְדָבַר ה' (i): וְיָמָן, וְיָמָן, וְיָמָן (§ 46).

NOTE. Before lip-sounds the Babylonian punctuation has י. *i. e.* י.

h. 4. In the syllable before the tone not only are originally short vowels lengthened (§b2), but even new vowels arise: *α*) under the prefixes ב, כ, and esp. ל, *v*. § 45;—*β*) under י cop. at the end of a sentence or part of a sentence, *i. e.* after a large disjunctive, and with words occurring in pairs: יוֹם וָלַיְלָה day and night, טוֹב וָרָע good and evil, לֶחֶם וָמַיִם bread and water. Cf. Gen. 8, 22.

i. 5. In two consonants end, except אָתָּ, thou *f.*, and the 2 *f. sg. perf.*, קָטַלְתָּ &c., only a few forms from weak verbs (§74*o.t*), a few words ending in א, as שָׂא, הִטָּא, and נָרַד nard, קִשְׁטָּ truth. In all other cases the pronunciation is facilitated by the insertion of a helping vowel (genly. Š^hghôl, hence the expression

“segholate forms”; in the case of gutturals mostly Páthach; after Jôdh ĩ). For details see §§27—30. 36a. 65. 74.

§ 12. Of the Syllable.—Commencement of a § 12.
 syllable (*Silbenanlaut*) (§a.b). Every syllable, and ^{a.}
 hence every word, must begin with one consonant,
i.e. neither with a vowel (for single exception *v.* §11g3)
 nor with two consonants. If the first consonant ^{b.}
 of a syllable (or a word) has no vowel of its own,
 it receives Šwâ mobile §5c, or (with אההע) Châtēph
 §5d. 10a3.

Close of a syllable (*Silbenauslaut*) (§c—s).— ^{c.}
 A distinction is made between:

I. open syllables, or those ending with a
 vowel: קִימִי, עֲשִׂיָהּ, אֲתוֹ, שְׁנֵה (ה *v.* §2b). They have
 always a long vowel. (Exception: the verbal suffix
āni §79e).—Syllables ending in א are regarded as
 open: קָטַל, מָצָא (cf. however §10c note.)

Unaccented syllables with a long vowel are open; ^{d.}
 the following Šwâ is Š. mobile: שְׁמָרִים šô-*mêrîm*.

II. shut syllables, or those ending in a con- ^{e.}
 sonant: קָטַל (2nd syll.).—They are called doubly
 shut, when the consonant closing the syllable is
 immediately followed by another consonant in the
 same word: מְצִיָה (1st syll.), קָטַלָה (2nd syll.). If
 the two consonants are identical or have been made

so (*i. e.* if the vowel is followed by a cons. with Dā-ghēš), the syllable may also be termed *sharpened*: הַשְׁשִׁי (sylls. 1 and 2).

f. Unaccented shut syllables have always a short vowel: מִבְּדִיל (1.), יָלַד (1.), וְיָקָם (1. 3.), וְיָמָה (1. 3.).

g. Unaccented syllables with a short vowel are shut: הַסִּידָה (1.).

h. In an accented shut penultima we find only following vowels: α) the tone-long vowels \bar{a} , \bar{e} , \bar{o} : לָמָה, יָרַנָה (2.), hence neither \hat{i} nor \hat{u} , nor yet the essentially (*i. e.* by nature or by contraction) long vowels \hat{a} , \hat{e} , \hat{o} ; β) the short vowels \check{a} , \check{e} : קִטְלָה, מִמְּנוּ.

i. In an accented shut ultima all long vowels may appear; of the short vowels \check{a} and \check{e} , sometimes even \check{i} , esp. the two particles אִם (if), עִם (with), which, however, are often (as מִן always) made toneless by Maqqēph, and the form וְיָשָׁב §740α.

k. III. Opened syllables, *i. e.* syllables, whose originally double close has been removed by a helping vowel.—1. At the end of a word: genly. a helping vowel (cf. §11*i*), in most cases S^gghôl, though also (esp. when the last letter, or the last but one, is a guttural) Páthach. The accented vowel of the opened syllable is then in most cases lengthened, viz: \check{o} (\check{u}) to \bar{o} : קָרַשׁ, רָחַב, אָרַח; \check{i} to \bar{e} : סָפַר, שָׁמַע; \check{a} to \bar{e} : מָלַךְ, וְזָרַע, *v.* §28*c.d.*

If the last letter but one is a guttural, Páthach *l*. remains in the opened syllable unchanged: יַעַר §28*e*, תּוֹכַחַת, §36*a*, וַיַּעַל §740*e*.

If the last letter but one is ר, Chîrêq is used as *m*. helping vowel. Páthach remains in an opened syllable: עֵר §29*a*; also in the suffix-form עֵרָ—, *e. g.* אֶלְהֵיָהּ, and in the dual ending עֵרִים— *ajim*.

In the apocopated impf. of verbs לֵ"ה the length-*n*. ening of *i* to *ē* is often dispensed with, *v.* §740*γ*, *e. g.* יָגַל for *jigl*.

2. In the middle of a word the consonant clos-*o*. ing the syllable, if a guttural, frequently receives for ease of pronunciation the Chāṭēph corresponding to the preceding vowel, without this vowel being lengthened. Exx. §10*a*4. יַעֲרֹר, in syllables *na^é-rô*.

The vowel remains unlengthened even when, in-*p*. stead of the Chāṭēph owing to its being followed by a Š^swâ, the corresponding short vowel is written, *v.* §5*f*. יַחֲזֹק, *pl.* יַחֲזֹקִי, divide יַחֲזֹקִי, יַחֲזֹלִם, *pl.* יַחֲזֹלִמִי (יַחֲזֹלִמִי).

IV. Loosely shut syllables we call such sylla-*q*. bles as were originally followed by a vowel, which has been dropped in accordance with the general laws in §§11*c*2 and 11*d*. That a syllable is loosely closed may be recognized by the fact that בגדכפת retain their aspiration. The Š^swâ is not vocal, is not Š^swâ mobile. Exx. to §11*c*2: כָּנָה, כָּנִיפִיהֶם *kan-phê-hèm* §25*a*; מְלָכִים

for *malakhîm*, מַלְאֲכִיָּה §28*h*; חֲרַבְתִּיהָ *chor-bhô-thâjikh* §35*a*.—To §11*d*: נִשְׁמַד, *pl.* נִשְׁמְדוּ; יִחַדְדוּ, *pl.* יִחַדְדוּ; נֶאֱסַף, *pl.* נֶאֱסַפוּ, *v.* §65*f.h.k*.

r. To the class of loosely shut syllables belong also such syllables as arise from the addition of the prefixes בּ, פּ, לַ to words, whose first consonant is pointed with Š⁶wâ: לְדָבַר §11*g*2.—Exception: ל before infin. Qal §55*d*.

Very seldom do we find a loosely shut syllable

s. where no vowel has been dropped, *v.* §28*q*. Cf. also הַבְּרִיתָה §29*a*.—Complete closure of the syllable contrary to the rule in: בְּרִיתָה §34*dx*, חֲרַפְתָּה §35*c*; cf. also בִּשְׁפָפְקָה §55*d*.

§ 13. § 13. Of the tone. The principal tone in Hebrew
a. rests generally on the last syllable; on the penultima almost exclusively in the following cases:

1. when the last vowel is a helping vowel (§11*i*); hence in the dual, *e. g.* שְׁנַתִּים *biennium*;

2. before הָ—*locale* (§20*c*): אֲשֻׁרָה to Assyria;

3. before the suffix נִי, *e. g.* מֶלֶכֵּנוּ our king, שָׁלַחְנוּ *misit nos*, and before a few other suffixes, *v.* §§22. 79*h*;

4. the verbal forms ending in תָּ, הִי, נִי (perf.), קָה (impf., iptv.); in the Hiph'îl also those in הָ, יִי, יִי: וְקָטִילוּ, קָטְלוּהוּ, קָטְלוּהָ;

5. in the verbs עָ"ו and עָ"ר the endings הָ, יִי, even in the other conjugations, *e. g.* from קָמָה: קָמָה she has risen, קָמוּ they have r., קָמוּ arise (iptv. *f.*);

6. in a number of forms of the impf. without affirmatives when ׀ consecut. is prefixed (§64*g.k—n*);

7. several times in pause, see §14*g.h.i*;

8. frequently, also, to avoid the concurrence of two tone-syllables: in a word with open penultima and long open or short closed ultima, when immediately followed by a monosyllable or by a word with the accent on the first syllable, the tone is generally shifted back to the penultimate syllable: קרא לילה 1, 5; תאכל להם 3, 19; עמך שם 19, 27.

NOTE 1. Thus retrogression of the tone does not take place *b.* with a closed penultima or from a long vowel in a closed ultima (with the occasional exception of Sērê): אָתָּה דָּשְׁתָּ אֶתְּךָ dust art thou 3, 19; nor yet when the first word ends with a heavy suffix, nor when the distinctness of pronunciation would be affected: תִּלְכֶּנָּה אֲנִי these three 9, 19, וְיָקֻמָּה עִירָא לָא 17, 5.—Sērê, when deprived of the tone in a closed ultima, either receives Mèthegh (וְיָקֻמָּה אֲנִי Isa. 40, 7. 8) or is shortened to S^gghôl (cf. §59*f*).

NOTE 2. The tone never rests on the antepenultima. Isa. *c.* 40, 18. 50, 8. Job 12, 15 are only apparent exceptions, to be explained acc. to §§5*f*. 12*p* (against Delitzsch on Isa. 40, 18 and in the preface to Baer's edition of Job p. VI).

§ 14. Of the Pause. I. At the end of sentences § 14. *a.* and of the larger divisions of a sentence, many changes take place in the accentuation and the vocalisation, which are occasioned partly by general considerations of rhythm, partly by a special regard for the solemn recitation of the sacred text.

b. II. These changes appear uniformly with *Sillûq*, *Sēgholtā*, *Šalšēleth* and *'Athnâch*, often with *Zāqēph*; in the books of Psalms, Job, Prov. (§71): always with *Sillûq*, *'Ôlè w^šjôrēdh*, and, in smaller verses, with *'Athnâch*, often with *'Athnâch* after *'Ôlè w^šjôrēdh*; rarely with other accents.

c. III. The pausal effects are not the same for all accents; *אַתָּה*, thou *m.*, *e.g.* appears with *Sillûq*, *'Athnâch* and *'Ôlè w^šjôrēdh* as *אַתָּה*, with *Zāqēph* and *'Athnâch* after *'Ôlè w^šjôrēdh* as *אַתָּה*, cf. Gen. 3, 19. *ψ* 2, 7.

d. 1. Lengthening of the vowel. α) Esp. frequent is the change of *Páthach* to *Qāmēs*: *מַיִם* water, *מַיִם*; *לַיְלָה* night, *לַיְלָה*; *נָעַר* *finxit*, *נָעַר*, *שְׂמַרְתִּי*, *שְׂמַרְתִּי*; *זָכַרְתָּ*, *זָכַרְתָּ*; *נָעַרְנִי*, *נָעַרְנִי*. In segholate forms (§28*g*): *נָעַר* boy, *נָעַר*; and in the same way *אַרְצָךְ* (bec. ground-form *ars*) *אַרְצָךְ*; *זֶרַע* seed, *זֶרַע*.—β) *Páthach* and *Sēghôl* in the ground-form of the perf. *Pí'el* become *Sērê*: *מִלַּט*, *מִלַּט*; *דִּבֶּר* he has spoken, *דִּבֶּר* (§60*d.e*).

e. NOTE. Monosyllables with *Páthach* remain in most cases unchanged: *בָּרַךְ* 30, 21, *עָרַךְ* 49, 27.

f. 2. Vowel changes. α) *Sērê* sometimes becomes *Páthach*: *הִפָּרַח* *fregit*, *הִפָּרַח*; *יָלַח* *ibit*, *וַיִּלָּח*, and he was weaned.—β) *Sērê* becomes *Qāmēs* in the perf., iptv., impf. Hithp. (bec. here originally *ā*), §62*dγ*.—γ) *Chōlēm* sometimes becomes *Qāmēs*: *כָּאֶשֶׁר* *שִׁבְלֹתִי* 43, 14; *עָזוּ* 49, 3; *יִטְרֹחַ* 49, 27.

g. 3. Retrogression of the tone. *אַחֲבִי* I, *אַחֲבִי*; *אַתָּה* *v.* §c; *עָרַךְ* lay bare *ψ* 137, 7.

4. Retrogression of the tone with lengthening of *h*. the vowel. אָתָּה, אַתָּה: עָתָּה now, עֲתָּה.

5. Retrogression of the tone with restoration or *i*. (and) lengthening of a vowel that has been reduced to Š^swâ. α) Esp. frequent in the verb, cf. §11*d*: נָתַן he has given, *f*. נָתַתָּה, נִתְּתָה; מָלֵא he is full, *pl*. מָלְאוּ, מִלְּאוּ; יִשְׁמַר he will keep, *pl*. יִשְׁמְרוּ, יִשְׁמְרוּ שָׁמַע hear (iptv.), *pl*. שִׁמְעוּ, שִׁמְעוּ יָלַד he was born, *pl*. יִלְדוּ, יִלְדוּ. —β) In masc. segholate forms from ל"ה stems (§30*c*) *e. g.* פָּרִי fruit (orig. *parj*, §10*f*β), פָּרִי; חֲלִי sickness, חֲלִי. —γ) Before the *suff.* הָ (thy, thee *m.*): דְּבַר thy word, דְּבַרְהָ; יִשְׁמַרְהָ, יִשְׁמְרָה he will keep thee, יִשְׁמְרָה.

6. Before the full endings of the impf. *ûn* and *în* *k*. the reduced vowel is restored in pause as a long vowel without retrogression of the tone: יִלְקֹטֶינָּה, יִדְבַּקֶינָּה.

7. In the impf. the accent, which a Wāw consec. *l*. has drawn to the penultimate syllable, is restored to the ultima, whereby certain vowel changes are occasioned, see §64*g. m.*

II. MORPHOLOGY (§§ 15—80).

A. THE PRONOUN (§§ 15—17).

§ 15. Personal Pronoun, esp. the pronomen §15.
a.
separatum.

| | | | |
|------|---|------|---|
| I | אֲנִי, אַנְכִּי | we | אֲנֵנוּ, אַנְחֵנוּ |
| thou | אַתָּה ^α , <i>f.</i> אַתָּה ^β | you | אַתָּם ^α , <i>f.</i> אַתֶּנָּה |
| he | הוּא, she הִיא | they | הֵם, <i>f.</i> הֵנָּה |

Forms in pause: אֲנִי, אַתָּה; אַתָּה, אֲנִי (§14c); אֲנִי, אַתָּה.

Arabic forms: *sg.* 1. *ánā*; 2. *ánta*, *f. ánti*; 3. *húnā*, *f. hijā*. — *pl.* 1. *náchnu*; 2. *ántum*, *f. antúinna*; 3. *hūm*, *f. húnna*. — *du.* 2. *ántumā*, 3. *hūmā*.

- b. NOTE. α) Five times K^ěthîbh *defective* אַתָּה.—β) Seven times K^ěthîbh אַתָּה, read *attî*; originally with the ending *în*, cf. §51b. 53 b.—γ) In the Pentat. often אַתָּה K^ěthîb; Q^ěrê perpetuum §9b.—δ) Once K^ěthîbh אַתָּה.—ε) Originally *u* in the second syllable, cf. §51b.—ζ) אַתָּה without demonstrative אַתָּה only after prefixes, *e. g.* אַתָּה, see § 45.

- c. The forms enumerated in §a express the nominative case only; the other cases are indicated in part by very much shortened modifications, which are attached to the word qualified and unite with it to form one whole (suffix pronouns, genly. for shortness suffixes). The suffixes attached to nouns denote the genitive, those joined to verbs the accusative. For details on the nominal suffix see § 22, on the verbal suffix §§ 78 ff., on the suff. to particles §§ 40 ff.

- § 16. § 16. The remaining Pronouns. The *demonstrative pronoun* is: אֵלֶּה this, *f.* אֵלֶּה; *pl. comm.* אֵלֶּה.—Examples of its use (cf. §17h): הַיּוֹם הַזֶּה this day, אֵלֶּה הַיּוֹם this is the day; הַדְּבָרִים הָאֵלֶּה these words, אֵלֶּה בְּנֵי שֵׁם these are the sons of Shem.—Secondary forms in the Pentat.: הָאִישׁ הַזֶּה this man 24, 65; הָעָרִים הָאֵלֶּה these towns 19, 25.

NOTE 1. הָּ also as adverb: 1) here; 2) now. b.

NOTE 2. The separate pron. of 3. pers. is also used as *c.* demonstrative pron.: הַאִישׁ הַהוּא that man.

The three forms of the *relative pronoun*: אֲשֶׁר, זֶ, וְ *d.* (poet.) and וְ (esp. North-Israelitish and late) stand for all numbers and genders. The very common אֲשֶׁר serves in fact as *Nota relationis*. Hence it confers, in the first place, relative signification to following pronouns and adverbs, *e. g.*: בּוֹ in him, בּוֹ . . אֲשֶׁר in which; שָׁם there, שָׁם . . אֲשֶׁר where (cf. §21*h*); secondly, it is used in place of some conjunctions (that, because, when). Cf. § 87.

The *interrogative pronoun*, מִי who?, מָה what? is *e.* sometimes used also for the *indef. pron.* (*quisquis, quicunque*).

NOTE. הָּ retains Qāmēš with disjunctive accents; further *f.* always before נ and ר, generally before ה, when this letter has not Qāmēš. Before non-gutturals we write הָּ followed by Dāghēš and, usually, Maqqēph: הָּהֵלֵךְ, הָּהֵלֵךְ. Before ה, ה, ה, sometimes also at the beginning of a sentence, the pointing is הָּ (cf. §11/2): הָּ הַטָּאָרִי and הָּ גִּבְרִיָּה 20, 9.—וְהָ זֶה *v.* §42*g*.

§ 17. A. The Article in Hebrew (as also *e. g.* § 17. ^{a.} in Greek) was originally a demonstr. pron., cf. הַיּוֹם this day, to-day 4, 14, הַלַּיְלָה this night 19, 34, הַפַּעַם this time—at last 2, 23; מָחָר (§ *e*) to-morrow at this time.

NOTE. This pronominal force also shows itself when the article is joined to the finite verb: הַבָּצָה 18, 21. 46, 27 (§76*h*), הַנּוֹלֵד לּוֹ his son, that was born to him 21, 3. Cf. also הַשּׁוֹךְ הַיָּדָה the thigh and what was thereon (the fat) 1 Sam. 9, 24.

- b.* As shown by the examples just quoted, the article is usually written ה followed by Dāghēš forte. The D. is dropped according to §6*f*, esp. when י or a part. Pi'el follows: הַמְרַגְלִים, הַיָּקִים, הַיְּבוּסִי.
- c.* When followed by a guttural (§10*a*1), the article takes *α*) — before unaccented *hā* and 'ā, as also before *chā* and *ch°* (§11*f*2): הַהָרִים, הַהָעָרִים, הַהָעוֹן; הַהָחִים, הַהָחָשִׁים, הַהָחָשִׁים; *β*) — before ע in the other cases, and always before א, ר, *e. g.*: הָעֵצִים, הָעֵבְרִים, הָעֵבְרִים; הָאֹרֶץ, הָאֹרֶץ; *γ*) — before ה and ה, in the other cases, *e. g.*: הַהוּא, הַהִיכָל, הַהִיכָל; הַהִיכָל, הַהִיכָל, הַהִיכָל.—Exceptions: to *β*) עֵינַי, blind, takes ה; to *γ*) הַהָרִים the mountain, הַהָרִים towards the mt., הָהָרִים and הַהָרִים those, הַהָרִים the living one 6, 19.
- d.* אָרֶץ (earth, country) with the article becomes הָאָרֶץ.—On הָרִי (§5*c*γ), פָּרָה, פָּרָה see §26*c*.
- e.* After the prefixes בּ, כּ, לַ (§45) the ה of the article is elided together with the preceding Š^wā: הַמַּיִם the water, בַּמַּיִם in the w., לַמַּיִם to the w., כַּמַּיִם like the w., הָאֵשׁ the light, לָאֵשׁ to the l., הַחֹשֶׁךְ the darkness, לַחֹשֶׁךְ to the d.; הַעָשָׁן the smoke, כַּעָשָׁן like the s.—Exception: כַּהֵיכָל (8) 39, 11 etc.

B. Use of the Article.—The article in Hebrew *f*. differs from the article in English in being found:

1. with well known material and class names: Abram was very rich **בְּמִקְנֵה בָּקָר וּבְנֶזֶבַח** in cattle, in silver and in gold 13, 2; pitch it **בַּכֶּפֶר** with pitch 6, 14.—
2. with many abstract nouns, esp. with physical and moral defects: struck them **בְּסִנְיָרִים** with blindness 19, 11.—
3. frequently with names of towns, when the recollection of the appellative signification was still preserved: **הָרָמָה, הָעִיר**.—
4. with the vocative of nouns otherwise qualified to receive it: **הַמֶּלֶךְ** O King!—
5. with comparisons, when the *tertium comparationis* is regarded as attribute of the class to which the object employed in the comparison belongs: he staggers **כְּשֹׁכֵר** [because all drunken men stagger] like a drunken man; Isa. 1, 18: if your sins be red **כְּשָׁנִים** like scarlet, they shall become white **כְּשֵׁלֶג** as snow; if they be red **כְּחֹלֶעַץ** like crimson, they shall become **כְּצֹמֶר** like wool.* The article is not employed, however, when the *tert. compar.* is affirmed of only a part of the class.

The article does not stand: 1. before substantives that are determined by a following genitive or suffix: **הַדְּבַר** the word of Jahwe, **ὁ λόγος μου**.—

* Cf. Ed. Riehm on ψ 17, 12 (in: Herm. Hupfeld, Die Psalmen² I, 445. 446).

2. often in poetry: ψ 2, 2 אָרץ; but after β , γ , δ usually as in prose: ψ 1, 5, בְּשָׁמַיִם; ψ 2, 4, בְּמִשְׁפָּט.

- h.* The article with adjectives: הַגָּדוֹל the great city.—So usu. with the demon. pron.: הָאִישׁ הַזֶּה this man, בַּלַּיְלָה הַהוּא on that night 19, 35; though also: בַּלַּיְלָה הוּא 19, 33 &c. (doubtless for reasons of euphony), מִשְׁבַּעַתִּי זֹאת from this my oath 24, 8.

B. THE NOUN (§§ 18—39).

§ 18.

a.

§ 18. Gender. The Hebrew language has no special forms for the neuter. Where other languages use the neuter, we find in Hebrew mostly the *fem. pl.*, and not unfrequently the *masc. pl.* or *fem. sg.*, *e. g.* בָּה אֶרְעַה thereby shall I know 24, 14.

b.

NOTE. The masculine, as the superior gender, stands not unfrequently for the feminine, especially in the suffix pronouns: סָתְמוּם they stopped them (the wells הַבְּאֵרוֹת *f.*) 26, 15; אָבִיָּהּ your father (Leah and Rachel are addressed) 31, 9.

c.

The masc. sing. has no termination. The old termination ת of the fem. sing. is still preserved α) after \hat{u} and \hat{i} : גְּלוּת, עֲדוּת; מְצֻרִית, בְּרִית; β) when a helping vowel (— or —, §36*a*) has been inserted after the immediately preceding cons.: מִאֲחַלָּה knife, for *ma^akhalt*; תּוֹכַחַת reproof, for *tôkhacht*; esp. in partcps. יוֹלְדָה a woman in childbirth, for *jô-ladht*; γ) seldom as *áth*, in בְּרֻקֶּה, emerald, and in proper names צִרְפָּה, גִּבְעָה.—The ת of the old ending *áth* has been in almost

all cases dropped, the *ā*, now standing in an open syllable, lengthened to *ā*, and, as an indication of this, ה, rendered superfluous however by the introduction of the vocalisation, added as *mater lectionis* (§2*b*): מִצְוָה commandment, for *mišwāth*, cf. §21*d*.

§ 19. Number. Besides the sing. and the plur. § 19.
a. there is also a *dual* in Hebrew, which is formed almost exclusively, however, from names of things that occur in pairs. The ending of the dual is יִם—*ajim*: רַגְלַיִם feet, אֲלָפִים 2000.

The masculine plural ending is יִם—, also *defective* b. ׁם—, the feminine זֹת, also *defective* זֹת: עֲדִים witness, עֲדָיִם; גִּזְרִים people, גִּזְרִים (pron. *gōjîm*); צַדִּיקִים righteous, צַדִּיקִים and צַדִּיקִים; סֵכָה booth, סֵכּוֹת and סֵכֶת.

NOTE 1. Many words with the termination of the fem. sing. have יִם— in the *pl.*, e. g. שָׁנָה year, שָׁנִים; *vice versâ*: אָב father, אָבוֹת; הָלוֹם, הָלוֹת.

NOTE 2. The plural in Hebrew not only denotes a numerical plurality, but also serves to indicate other relations, especially in the case of abstract nouns. Note further the “internally multiplying” plural, e. g. אֲדוֹן lord, אֲדוֹנִים lords and lord, אֲדוֹנֵינוּ our lord (cf. Germ. “unsere Herrschaft”) 1 Sam. 25, 14.

§ 20. Case. Hebrew had originally three case- § 20.
a. endings. Cf. in Arabic:

| | | | | |
|-----|------------------|----------------|------------------|-------------------------|
| | the book | a book | the man | the b. of the man. |
| N. | <i>al-kitābu</i> | <i>kitābun</i> | <i>ar-raġulu</i> | <i>kitābu 'r-raġuli</i> |
| G. | <i>al-kitābi</i> | <i>kitābin</i> | <i>ar-raġuli</i> | |
| Ac. | <i>al-kitāba</i> | <i>kitāban</i> | <i>ar-raġula</i> | |

- b. NOTE. If the genet. is determined (*i. e.* is a proper name or has the article), the *nomen regens* is regarded in Hebr. as in Arabic as likewise determined.
- c. In biblical Hebrew these endings are preserved only in ה־ *locale* and as meaningless affix-syllables (for the most part as archaisms and in poetry): α) *ā*, ה־ of direction [cf. our suffix *-ward*], almost always unaccented: מִצְרַיִם, Egypt, מִצְרַיִמָּה to E.; בֵּיתָהּ, to the house; אֶרֶץ כְּנָעַן, to the land of C.*; הַחוּצָה, the out-
side, הַיְגֻבָּהּ, the high-
land. Entirely meaningless is the ending ה־ *e. g.* in לַיְלָה night, mod. Gk. ἡ νύχτα.—
β) *ō* and *i*, esp. in the *stat. constr.* (v. §21a): וַחֲתִיחוֹ אֶרֶץ 1, 24; בָּנוּ בְעֵר Num. 24, 3; גִּבְעָתִי G. 31, 39; בָּנִי and אֲסָרִי 49, 11; מְלָכֵי-צָדֵק 14, 18.
- d. Hence in many cases (*e. g.* always in *m. sg.*, of nouns with unchangeable vowels) the gen. and acc. are quite the same as the nom. Exx.: α) Gen.: שֵׁן ivory, שֵׁן בֶּסֶס a throne of ivory, כִּסֵּא דָוִד the throne (§b) of David; יוֹצֵר potter, כֶּלִי יוֹצֵר a potter's vessel; הַנֶּעֶר the boy, קוֹל הַנֶּעֶר the boy's voice.—β) Acc.: מָצָא he found help, אִישׁ הִרְגֵּנִי a man have I slain; וַיִּכַּל מְלָאכְתּוֹ and he finished his work; נָסַבְתִּי מֶלֶכִּי I have appointed my king.
- e. The determined acc. is often, esp. in prose, indicated by prefixing אֶת or אֵת: In the beginning God

* כְּנָעַן has Dāghēš forte conjunctivum, §6eβ.

created אֶת־קַיִן וְאֵת הַשָּׂמִימִים וְאֵת הָאָרֶץ; and she bare אֶת־קַיִן Cain; thou hast scattered אֶת־כָּל־אֹיְבָי all my foes.

§ 21. A. The Construct State. In expressions such as “the voice of the boy”, “a vessel of a potter”, the second subst., the genitive, as the subject to which something is assigned, has the main tone or stress. The first word, the nominative, is pronounced more rapidly, with less stress. This explains the fact that in Hebr. the first subst. is, if possible, shortened, especially in regard to its vocalisation. § 21.
a.

The rule §11c is here applied as if the nom. were unaccented and the second word a monosyllable or had the accent on the first syllable. נָגִיד צֵר prince, נָגִיד צֵר the prince of Tyre. Further exx. v. §e.

The first member of such a connexion, indeed every noun (the *nomen regens*) closely connected with the following word, stands in the *status constructus* (construct state). *Status absolutus* (absolute state) is the name used to designate the unshortened form of the noun, when not intimately connected with the following word. c.

In consequence of the intimate relation of the first word to the gen., the old ending *áth* (§18cγ) has maintained itself in the *st. con.* of the *f. sg.* in place of the later מִצְוָה : מִצְוָהּ, מִצְוָתָהּ the commandment of Jahwe. d.

- e. The *st. con.* of the *m. pl.* ends in י— (formerly *aj*, v. §10/a): גִּבּוֹרֵי מוֹאָב, גִּבּוֹר the heroes of Moab; בּוֹכָב, *pl.* בּוֹכָבִים, *c.* בּוֹכְבֵי הַשָּׁמַיִם the stars of heaven; חָכֵם, *pl.* חָכְמִים, *c.* חָכְמֵי פַרְעֹה Pharaoh's wise men*. The ending of the *st. con.* of the dual is the same: עֵינָיו ה', עֵינָיו the eyes of J.; רַגְלָיו הָאִישׁ, רַגְלָיו the feet of the man. In the *fem. pl.* the ending of the *st. con.* is the same as that of the *st. abs.*: מִצְוֹת, מִצְוֹת the commandments, מִצְוֹת ה' the commandments of J.
- f. B. Use of the Construct State. The *st. con.* serves to indicate not only the subjective but also the objective genitive: יִרְאַת ה' the fear of (one feels towards) Jahwe, זִעְקַת סֹדִם the cry regarding (of) Sodom 18, 20. Before suffixes (§22b): הַמָּסוֹ his wrong ψ 7, 17, הַמָּסִי the wrong towards me G. 16, 5.
- g. The *st. con.* can likewise stand 1. before prepositions: אֶחָד מֵמֵנוּ one of us 3, 22; שִׂמְחַת בְּקָצִיר the joy in the harvest; esp. after a participle: יוֹשְׁבֵי בָהּ ψ 24, 1; מִשְׁתַּחֲוִּי בַּבֶּקֶר Isa. 5, 11; מִשְׁתַּחֲוִּי לָהּ G. 24, 21.
- h. 2. before relative clauses (that stand virtually in the gen.): מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם the place where J. was bound 40, 3; esp. with such as are not introduced by אֲשֶׁר, e. g. בְּיוֹם הַצִּיל ה' אוֹתוֹ on the day in which J.

* פַּרְעֹה is regarded as tone-syllable acc. to §b; כִּי syll. before the tone; ה loses its vowel acc. to §11c2; finally, the vowel of ה must be short, because now standing in a shut unaccented syllable.

had saved him ψ 18, 1; קְרִית־הַנָּה קָרָר the city where D. had encamped, Isa. 29, 1. More in §87*h.m.*

§ 22. The Noun with unchangeable vowels § 22.
(Paradigm on p. 40 f.).

The derivation of the *suffixa nominis* from the *pron. abso-* *a.*
lutum is particularly well seen in the 1. *pl.* With עֲרִינִי and עֲרִינִי
comp. אֲנִי. This example shows at the same time that the pronoun
on being affixed is mutilated at the beginning, cf. πατήρ μου with
πατήρ ἐμου.—With the change of ה to כ in the 2. pers. (אָתָּה, הָ;
אָתָּה, כָּ) comp. the reverse change in the inflexion of the verb §51*c.*

The nominal suffixes denote the gen. and are attached to *b.*
the *st. con.* (§21*f*). Forms like מִקְדָּשֶׁיךָ §24*a*, מִלְכִּי §28*g* are only
apparent exceptions.

A distinction is made between light and heavy suffixes. The *c,*
heavy suff. are: כָּם, כֶּן, כֵּם, כֵּן.

Between the singular noun ending in a consonant, and such *d.*
suffixes as begin with a consonant, there is generally inserted a
“union-vowel” (*Bindenvocal*, cf. §79*e*). This vowel is:

e with *suff.* 2. *f. sg.*: עֲרִינִי and 1. *pl.*: עֲרִינִי,

a with *suff.* 3. pers.: עֲרִי (from *ahû*), עָרָה, עָרָם (from *ahèm*),
עָרָן; and 2. *m. sg.* in pause: עָרָה (§14*γ*, *èkhā* half length-
ening for *ákhā*).

Šwā mob. with *suff.* 2. *m. sg.*: עָרָה, hence מִקְדָּשֶׁיךָ with Qāmēs.

The union-vowel has often been completely dropped before the
heavy suffixes: מִקְדָּשֶׁיךָ, מִלְכִּי.—In עָרָם Šwā mobile, because
the vowel of the stem is unchangeable.

NOTE. כָּם, כֶּן retain their aspirated pronunciation even after
a shut syllable (contrary to §6*a*): מִלְכִּי (cf. Germ. *Papachen*
alongside of *machen*).

Forms without union-vowel [*sg.* 2. *f.* הָ, 3. *m.* הִי and ו, 3. *f.* *e.*
הָ; *pl.* 1. הִי, 3. *m.* הֵם, 3. *f.* הֵן] are appended to אָב, אָח, אָם, אָה,
whose *st. con.* ends in a vowel, §38; likewise in part, for the same
reason, to nouns from ל"ה-stems, §§30*c*. 31; finally, always to the
st. con. of the *m. pl.*

- f.* In appending suffixes to masculine plurals the old form of the *st. con. aj* is taken as the ground-form (עָדְרִי, עָדְרָה, עָדְרִי). Before the 2. *m. sg.* and the 3. *f. sg.* it becomes עָדְרִי (עָדְרִי, עָדְרִי), before the suffixes of the *pl.* עָדְרִי (עָדְרִי &c.).
- g.* In appending suffixes to plurals in יָ a twofold indication of the plural is found almost without exception, viz: a masculine in addition to the feminine ending: מִשְׁוֹתַי instead of *miswôth + i*, αἱ ἐντολαί μου. Only the *suff. 3. pl.* (וְ, וְ) are attached quite as frequently to the simple plural ending וְ. We find always שְׂמוֹתָם, שְׂמוֹתָם; mostly אֲבוֹתָם *patres eorum* (suos), not till later אֲבוֹתֵיהֶם.
- h.* Only the follg. have a special form in pause: 1. *sg.* and 2. *f. sg.* in the *pl.* and *du.*: עֵינַי, עֵינֶיךָ; עֵינֶיךָ, עֵינֶיךָ; as also 2. *m. sg.* (§d): קוֹלִי, קוֹלֶךָ.
- i.* Rare forms of *suff.* in the *sg.*: α) 2. *m. sg.* כָּה for כֵּה, acc. to §2b, כָּה, כָּה thy hand, cf. כָּה, כָּה §76h.—β) 3. *m. sg.* הָהּ, esp. (14) for לְמִינִי (4) after its kind [union-vowel *ē*]. רֵצֵהוּ his neighbour, bec. רֵצֵ is a contraction from רֵצֵה.—הָ, etymological spelling for יָ [*v. §d*], *e. g.* אָהֳלָה (4) his tent.—γ) 3. *f. sg.* sometimes הָ for הָהּ. || δ) 1. *pl.* נוֹהֵ, thus always בָּלְנוּ 42, 11 and elsewhere, cf. לָנוּ §45b.—ε) 3. *m. pl.* poet.: חֲלָבָם their fat, פְּרִימָם their fruit, פִּימָם their mouth. Cf. לָמוּ §45c, רִבְחָם §79c.—ζ) 3. *f. pl.* קֶרְבָּנָה their inward part 41, 21, לְקֶרְבָּנָה (Inf. Pi.) 30, 41. בָּלְנָה it all (lit. *summa earum, fem.=ntr.* §18a). לְבָרְכָה 21, 29. לְבָרְכָה 21, 28.
- k.* Rare forms of *suff.* in the *plur.*: α) 3. *m. pl.* מוֹסְרוֹתֵימוֹ, עֲבֹתֵימוֹ ψ 2, 3.—β) Written *defective*, i. e. with omission of the י, *e. g.* דְּבָרֶיךָ thy words for דְּבָרֶיךָ, often not to be distinguished from דְּבָרֶיךָ thy word, pause form of דְּבָרֶיךָ. לְמִינֵהם 1, 21, וְחֶלְבָהֶם 4, 4.

Singular.

| | |
|---------------------------------|------------------------------------|
| עֵד witness | מִצְוָה commandment |
| עֵד שֶׁקֶר a lying witness* | מִצְוַת ה' the com. of Jahwe |
| עָדִי 1. <i>sg.</i> my w. | מִצְוָתִי 1. <i>sg.</i> my c. |
| עָדְךָ 2. <i>m. sg.</i> thy w. | מִצְוָתְךָ 2. <i>m. sg.</i> thy c. |
| עָדֶיךָ 2. <i>f. sg.</i> thy w. | מִצְוָתְךָ 2. <i>f. g.</i> thy c. |

* Literally: *testis mendacii*, i. e. *testis mendax*.

Singular.

| | |
|----------------------------------|--------------------------------------|
| עֵדוֹ 3. <i>m. sg.</i> his w. | מִצְוָתוֹ 3. <i>m. sg.</i> his c. |
| עֵדָהּ 3. <i>f. sg.</i> her w. | מִצְוָתָהּ 3. <i>f. sg.</i> her c. |
| עֵדֵינוּ 1. <i>pl.</i> our w. | מִצְוָתֵנוּ 1. <i>pl.</i> our c. |
| עֵדְכֶם 2. <i>m. pl.</i> your w. | מִצְוֹתֵכֶם 2. <i>m. pl.</i> your c. |
| עֵדְכֶן 2. <i>f. pl.</i> your w. | מִצְוֹתֵכֶן 2. <i>f. pl.</i> your c. |
| עֵדָם 3. <i>m. pl.</i> their w. | מִצְוֹתָם 3. <i>m. pl.</i> their c. |
| עֵדָן 3. <i>f. pl.</i> their w. | מִצְוֹתָן 3. <i>f. pl.</i> their c. |

Plural.

| | |
|------------------------------------|---------------------------------------|
| עֵדִים witnesses | מִצְוֹת commandments |
| עֵדִי שֶׁקֶר lying w. | מִצְוַת ה' the c. of Jahwe |
| עֵדִי 1. <i>sg.</i> my w. | מִצְוָתִי 1. <i>sg.</i> my c. |
| עֵדֶיךָ 2. <i>m. sg.</i> thy w. | מִצְוָתְךָ 2. <i>m. sg.</i> thy c. |
| עֵדֶיךָ 2. <i>f. sg.</i> thy w. | מִצְוָתְךָ 2. <i>f. sg.</i> thy c. |
| עֵדָיו 3. <i>m. sg.</i> his w. | מִצְוָתָיו 3. <i>m. sg.</i> his c. |
| עֵדֶיהָ 3. <i>f. sg.</i> her w. | מִצְוָתֶיהָ 3. <i>f. sg.</i> her c. |
| עֵדֵינוּ 1. <i>pl.</i> our w. | מִצְוֹתֵינוּ 1. <i>pl.</i> our c. |
| עֵדְכֶם 2. <i>m. pl.</i> your w. | מִצְוֹתֵיכֶם 2. <i>m. pl.</i> your c. |
| עֵדְכֶן 2. <i>f. pl.</i> your w. | מִצְוֹתֵיכֶן 2. <i>f. pl.</i> your c. |
| עֵדֵיהֶם 3. <i>m. pl.</i> their w. | מִצְוֹתָם 3. <i>m. pl.</i> their c. |
| עֵדֵיהֶן 3. <i>f. pl.</i> their w. | מִצְוֹתָן 3. <i>f. pl.</i> their c. |

§ 23. Masculines with changeable Vowel § 23.
in the Penult. Cf. the phonetic law §11c1.—נָשִׂיא^a,
נָשִׂיאֵי יִשְׂרָאֵל, נָשִׂאִים, נָשִׂיא הָאָרֶץ,
נָשִׂאֵיהָ.

נְהָרוֹת, נְהָרוֹת, fem. *pl.* נְהָרִי כֹשׁ, נְהָרִים, נָהָר and פְּרָעָה
נָבֵל.

- [illegible]

מָלָא; וְרָאִי ה', וְרָאִיָּה, וְרָאִים, וְרָא אֱלֹהִים, וְרָא *con. sg.*; טָמְאָת הַשֵּׁם, טָמְא שְׁפָתַיִם, טָמְאָה, טָמְא; מָלָאִים, מָלָא יָמִים, *impura quoad nomen*; צָמְאָה, צָמְא.

h. עָרְלִי, עָרְלִים *pl.* עָרַל שְׁפָתַיִם and (שֶׁ) עָרַל לֵב *c.* עָרַל
 ; בְּבִדֵּי לָשׁוֹן, בְּבִדִּים, בְּבִד לָשׁוֹן and בְּבִד עֵז *c.* בְּבִד ; בָּשָׂר
 ; אָרָה אָרָה אָפִים (*long, only in st. c.*) אָרָה.

Anomalous: אָלע side, rib, *c.* אָלע and אָלע, *suff. i.*
אָלע, *pl.* אָלעוֹת, אָלעֶתִּי.—עָקב heel, עָקב עָשׂו, עָקבו,
עָקבֵי עָקבֵי-סוּס (hoofs, *Dāg.* §6eβ).

§ 26. Masculines of one Syllable with the final Consonant doubled. In those nouns of the forms *qatł*, *qitł*, *qutł* in which the second letter of the stem is either identical with the third or is the letter ט, which assimilates with ease (§10*g*), the last two consonants coalesce and form one double consonant. From the stem חצץ we have, formed after *qitł*, חֲצִי my arrow, חֲצִים arrows; so from עִזִּים : עִזָּה (for *inzîm*), goats, עִזֶּיךָ thy goats.

In all forms with formative additions (esp. *suff. b.* and *pl.*) the vowel of the stem, because standing in a closed syllable, is unchangeable. In the sing. on the contrary, when without affirmatives, compensation lengthening (§11*e*) takes place, since the last letter of a word cannot have *Dāg. forte*. *ũ* becomes *ō*, *ĩ* becomes *ē*; *ǣ* alone usually remains unchanged, except when coinciding with a logical pause (Stade §193*b*). (See, how-

ever, §cə). Thus “arrow” is not *chišš* but חֵץ; “goat” not *’izz* but עֵז; “timbrel” not *tupp* but תֵּבֵל; but from עַם, עָם people.—The long vowel resulting from the compensation lengthening is shortened only before Maqqēph, *e*: *g*. רֵב abundance, רֶב־אֶבֶל, but רֵב דָּגָן.

- c.* Anomalous. α) *ō* beside *ǔ*. עֵז strength, עֶזֶר beside עֲזָרָה, עֶזֶר beside עֲזָרָה.—β) Dāghēš is sometimes omitted before ה and כָּם (§6/3): חֶק, חֶקֶה, חֶקֶם.—γ) In a few words *ā* is thinned to *ī* in a syllable with Dāghēš: פֶּחַח, פֶּחֶח; צַד, צֶדֶה; *chāth* fear (חַת), חֶחֶם.—δ) When the consonant to be doubled is a guttural or ר, *ā* is always lengthened in the *plur.*: הָרִי שְׁמֵרוֹן, הָרֶם, הָרִי; צַר, צָרִי, צָרִים.—ε) הָר, פָּר, עָם with the article are always written הָהָר, הָפָר, הָעָם.

- d.* In some words the third radical is doubled without any etymological reason. Hence their inflexion resembles that of the nouns treated of in this §. Examples: לָאֵם nation, לְאִמִּי, לְאִמִּים; עִיר and עָרוֹם naked, גְּמִלִּיהֶם, גְּמִלִּים, גְּמִלִּים (written *plene*); עִירָמָה, עִירָמִים; קִטְנָה, קִטְנִים.

§ 27. Masculine Segholate Forms. General remarks. Nouns of the forms *qatl*, *qil*, *quṭl* (*qotl*) not belonging to § 26 are called segholate nouns. They are so called because the helping vowel employed, acc. to §11*i*, in the formation of the uninflected *sing.* is most frequently S^ghōl.

We classify segholate forms as follows: A. from strong stems (to these belong also the stems with gutturals), which have a helping vowel in the *sg.* and *pl.*, §28; B. from stems ע"י and ע"י, with a helping vowel in most cases only in the *sg.*, §29; C. from stems ה"י with a helping vowel in the *pl.* and *du.*, §30.

§ 28. A. Masculine Segholate Forms from strong Stems. The monosyllabic ground-form remains in the singular before all affirmatives, because by these the second consonant is drawn to the following syllable, and a helping vowel may accordingly be dispensed with: *malk* מַלְכוֹ his king, *siphr* סִפְרִי my book, *arṣ* אֶרֶץ אֲרָצָה בְּנֵעֵן to the land of Canaan.—Instead of the original *ũ*, however, there is found (almost, *v.* §*n*) always *ö*: *qudš* קִדְּשׁוֹ his holiness. Original *ä* is, acc. to §11/1, often thinned to *ĩ*: *šadq* צִדְקִי my righteousness. § 28. a.

The dual is likewise formed usually from the ground-form: אֲנֹכִים, קְרָנִים, רְגֵלִים, אֲזִנִּים. But אֲנֹכִי יְהוָה is *pl.* b.

In the uninflected singular (*stat. abs.* and *con.*) c. the doubly closed syllable of the ground-form is opened by an (of course, toneless) helping vowel, mostly *—*, being placed under the last consonant but one (§12*k*). In consequence of this

ä becomes *è* *malk* מַלְכֶּךָ king

ĩ becomes *ē* *siphr* סִפְרֵי book

(*ũ*) *ö* becomes *ō* *qudš* קִדְּשׁוֹ holiness.

- d. If the third or the second radical is a guttural, Páthach is usually the helping vowel employed: זָרַע, גִּזָּה, רָחַב, רָחַב; but with final א, S^ghól: פָּרָא wild ass, שָׁנָא young grass. (Exceptions: sin, גִּיָּא §29a, שָׁנָא §29c).—The final consonant in בָּכָה (usually בָּכִי acc. to §30) and הִנָּהּ is, acc. to §2b, no guttural.
- e. When the second consonant of the stem is a guttural, an *a* under the first remains in most cases unchanged (§12*l*): גָּעַר, שָׁחַר, לָחַט. But לָחֶם, bread, and usually רָחַם (4 times רָחֶם).
- f. The *st. con.* generally remains unchanged. But תָּשַׁע and שָׁבַע (§39) always תָּשַׁע and שָׁבַע; also occasional forms like זָרַע, נָטַע &c. along with the usual זָרַע &c.
- g. In pause (§14*da*) — and — of the tone-syllable are in most cases changed to —: גָּעַר, גָּסַס, הָרָק; (unchanged remain esp. מָלַךְ, מָלָךְ); this seldom occurs with —: שָׁבַט, שָׁבַט.
- h. In the *plural* a helping Qāmēš* is inserted, the retention and omission of which are regulated acc. to §11*c*. מְלָכִים for *malakhîm*, so with light suff.: מְלָכֵינוּ, מְלָכֶיהָ; with tone thrown forward: מְלָכֵינוּ, מְלָכֶיהָ. So חֲדָשִׁיכֶם, חֲדָשָׁיִךְ. Syllable loosely closed, as §25*a*.
- i. If the last consonant but one is a guttural,

* De Lagarde (Mittheilungen 1884, p. 226) derives the plural from another ground-form (*malak*).

for greater ease in pronunciation Š^wâ is generally replaced by Châṭēph (§ 10a 4): נַעֲרִי, נַעֲרָה, פַּעֲלוֹ, נַעֲרוֹ; then, acc. to §5f: נַעֲרָה, פַּעֲלָה. — Complete close of syllable generally with ה; *e. g.* לָחֶם, always לָחֶמִי &c.; רָחֶם, always רָחֶמָה. Less frequently with ע, *e. g.* זַעַם, זַעַמִי.

נָגֶב south country, נֶגֶד opposite, נָכַד posterity, *k.* retain — before affirmatives in the sing.: נֶגְדִי, הַנֶּגְבָה, וְלִנְכַדִי, נֶגְדָה.

Nouns beginning with ה and ע receive before *l.* Š^wâ almost uniformly S^ghōl, *e. g.* עֵגֶל calf, עֵגֶלָה, עֵגְלִי זָהָב, עֵגְלִים.

In the opened syllable of the stem some words *m.* have sometimes —, sometimes —, esp. יָשַׁע and יָשַׁע, נָצַח and נָצַח (in לְנָצַח always —), נָדָר and נָדָר. With suffixes: יָשַׁעְנִי, נָדָרִי.

Nouns of the form *quṭl*. — 1. ũ has been preserved only *n.* in גָּדְלוֹ ψ 150, 2, but 5 times גָּדְלוֹ &c., קָמְצוֹ his handful (3), רָבִצְרִי אִישׁ, plottings of men ψ 31, 21.

2. Somewhat more frequent is the change of ũ (ō) *o.* to ĩ, *e. g.* חֶצֶן bosom, חֶצְנוֹ alongside of חֶצְנִי; נֶכַח opposite, נֶכְחוֹ; בָּסָר unripe grapes, בָּסְרוֹ; אָמַר word, אָמְרוֹ, אָמְרִים, אָמְרֵי ה' (ēmer and similar forms in the lexicons are accordingly to be cancelled).

3. Short *o* for Š^wâ: גָּרַן, further קָדְשִׁים, קָדְשִׁי and קָדְשִׁי (for the first sign under ק' and ש' cannot be ā, Jewish grammarians notwithstanding; cf. §4c3).

q. 4. The *pl.* of אָהֵל is אֹהֳלִים, so with light suffixes: לְאֹהֳלָיו; but with בּ *pl. st. abs.* בְּאֹהֳלִים (4).

r. In the *sing.* the syllable is loosely closed, contrary to the rule, in בְּגָדִי, בְּגָדִי from בָּגָד (garment), in the *plur.* completely closed, contrary to the rule, in כְּסִיָּה (2) from כָּסָה, as also in נְסִיָּה (19), נְסִיָּהָם.

§ 29. § 29. B. Masculine Segholate Forms from

a. ע"ו and ע"ו. When in nouns of the form *qatl* the second radical is a weak Jôdh, the full-toned ground-form (*st. abs.*) of the *sg.* adopts *i* as its helping vowel, while in the *st. c.* and, in general, whenever the tone is thrown forward *aj* is contracted to *ê*: הַבִּיטָה olive, זֵיתָן שֶׁמֶן, זֵיתָה, זֵיתִים, זֵיתִיכֶם, זֵיתִיךָ; but: הַבִּיטָה. With *s* as final consonant no helping vowel: נָגַל valley, הַנֶּחֱלֹץ the valley of Hinnom.

b. With a helping vowel in the *pl.* only: תִּישׁ he-goat, תִּישִׁים; עֵזֶר young ass, עֵזִים. (32, 16 with ו copul. וְעֵזֶר; 49, 11 *sg.* with suff. 3. *m. sg.* עֵזִי.)

c. Wāw is found as second consonant of the stem in three words with helping vowel: מָוֶת death, מוֹת; שְׁלֵמָה mischief, אָוֶן; תָּוֶךְ middle, בְּתוֹךְ הָעֵיר, בְּתוֹכֶם, בְּתוֹכֵנוּ. Cf. also שְׁוֹא falsehood, vanity.—More frequently *aw* has been contracted to *ô* even in the *st. abs.*: שׁוֹר, שׁוֹט, קוֹץ.

d. *Plur.* with helping vowel is rare (1Sam. 13, 6. Hos. 12, 12); genly. קוֹצִים &c.

§ 30. C. Masculine Segholate Forms from § 30. ל"ה (cf. §74a). When the third letter of the stem is ^a or י, it passes in the uninflected *sing.* into *î* or *û*. *î* draws the tone to itself, and thus thrusts out the preceding vowel (*parj* becomes פָּרִי, §10fβ).

Nouns in *î* retain the helping vowel *ā* of the *pl.* *b.* and *du.* even when the tone advances: גָּדִי *kid*, *pl.* גָּדִים, *c.* גָּדִי עֲדִים; לָחִי *jaw, cheek*, *du.* לָחִי, *c.* לָחִי.

In the *sg.*, before affirmatives and in pause, the *c.* first consonant of the stem receives back its vowel §14iβ: *jophj*, יָפִי *beauty*, יָפִי, יָפִי, יָפִי, יָפִי.—An original *ā*, however, is thinned to *ī* (§11f1), but in pause to *ē*; before ה, sometimes also before כָּ and כֶּן, to *ē*: פָּרִי, פָּרִי, פָּרִי, פָּרִי, פָּרִי, פָּרִי (5), פָּרִי; along with these without union-vowel (§22e) שְׂבִיכָם, פְּרִיָּהּ, פְּרִיָּהּ.

NOTE. In מְצַחֵם alongside of מְצַחֵם and in מְצַחֵם א serves simply as mater lectionis (§1b). (Another reading מְצַחֵם, מְצַחֵם.)

Nouns in *ū*: תֹּהוּ for *tohn*, שְׁתֹּהוּ, שְׁתֹּהוּ. Forms with *d.* affirmatives belonging here: שְׁלִי *my rest* § 30, 7; בְּצֵרֵי אֲדָמָה the ends of the earth; חֲצֵי הַסֵּלֶסֶל the clefts of the rock.

§31. Masculines from ל"ה with two Vowels. § 31.

A. Original *îj* (form מְשִׁיא §23) at the end of the word ^a. (*Auslaut*) becomes *î*, *e. g.* עָנִי *afflictus*, suffering, נָקִי innocent, נָקִי כַפִּים; with affirmatives עָנִי, עָנִי.

B. Original *āj* in *Auslaut* (שְׁחִי often in poetry *b.* = שְׁחִי, *e. g.* § 8, 8) is modified in the *st. abs.* after

Suffixes in the *sing.*: 3. *m.* almost always (not ו, *d.* but) הַ, *e. g.* מַעֲשֵׂהוּ; but 3. *f.* usu. הָ, *e. g.* שָׂדֶה.

§ 32. Feminines with unchangeable Vow-§ 32.
els. Paradigm see § 22.—Here belong also the
feminines of masculines with a changeable vowel in the
penultimate syllable § 23 (נְתִיבָה from נְתִיב), since this
vowel is always dropped acc. to §11c1; further the
feminines from monosyllabic nouns with the final
consonant doubled § 26 (הַקָּה from חֵק).

§ 33. Feminines with one changeable § 33.
Vowel.* Phonetic law §11c1.—שָׁפָה (ground-form ^{a.}
śaphath) lip, edge, שְׁפַת הָיָם, שְׁפַתָּהּ, *du.* שְׁפָתַיָּהּ, שְׁפָתֶיךָ,
מִתְּנֹתֶיךָ, מִתְּנֹתָּהּ, מִתְּנֵת יָדוֹ, מִתְּנֵתָּהּ; שְׁפָתַי שָׁקַר,
שְׁפָתֶיךָ שָׁקַר. — שָׁנָה sleep, שְׁנֵת עוֹלָם, שְׁנָתוֹ; עָדָה assembly, עֲדַת
יִשְׂרָאֵל, עֲדָתָם.

In several nouns, esp. those with prefixed מ, the *b.*
st. c. sg. is not *áth*, but with a helping vowel ת־, or
ת־, *e. g.* מִמְּלָכָהּ, מִמְּלַכַּת כְּהֹנִים; מִשְׁפָּחָהּ, מִשְׁפַּחַת אַבְרָהָם.
With *suff.* מִמְּלִכָתִי, מִשְׁפַּחָתִי (cf. מִלְכִּי). Cf. § 36,
esp. *h.*

§ 34. Feminines with two changeable Vow-§ 34.
els. In the *st. abs.* of the *sg.* and *pl.* on account ^{a.}

* The feminine ending here causes the tone to be moved forward one syllable, so that the vocalisation coincides with that of קָדֶר &c.

of the tone, which acc. to §11c1 rests on the ending, the first of the two vowels has disappeared: *ṣadaqa(th)* אֲדָקָה*, אֲדָקוֹת, but appears again, usually, however, thinned to *i*, when the tone advances one syllable further: אֲדָקְתִּינִי, אֲדָקוֹתָהּ, אֲדָקְתָּהּ, אֲדָקְתָּהּ v. §11c2.

b. If the word begins with א or ה, the original *ā* remains when the tone advances (cf. §25b); ה and ע receive generally S^gghôl. אֲדָמָה land, אֲדָמַת הַכְּהֹנִים, אֲדָמְתָּנוּ, אֲדָמְתְּכֶם, אֲדָמֹת, *pl.* אֲדָמֹת lands; עֲגֻלָּה cart, עֲגֻלָּתוֹ, עֲגֻלֹּת, *c.* עֲגֻלָּת.

c. Even when only the second radical is a guttural, *ā* has maintained itself under the first letter of the stem, cf. נָהָרִי and נָהָרוֹת §25b, *e. g.* סֶעֱרָה storm, סֶעֱרֹת, סֶעֱרֹת תִּימָן, סֶעֱרַת ה'.

d. Miscellaneous. a) Complete close of syllable as exception in *st. c.* of בָּרַכָּה blessing, *e. g.* בָּרַכְתָּהּ, but בָּרַכְתִּי. Further: תָּרַדָּה trembling, fear, *c.* תָּרַדְתָּה.—β) בָּהֶמָּה cattle, בָּהֶמַת הַלְוִיִּם, בָּהֶמְתָּהּ, בָּהֶמְתָּנוּ, בָּהֶמְתְּכֶם, בָּהֶמֹת, בָּהֶמֹת יַעַר.

§ 35. § 35. Feminines of Segholate Forms from strong Stems. Cf. § 28.—Since the two consonants closing the stem of the noun are always followed by an affirmative—the feminine ending (*mark*, מַלְכָּה

* Vocalisation coincides with that of הַכְּהֹנִים &c.

queen), the vowel of the stem remains unchanged in the *sing.* In the Plural a helping Qāmēš, the retention or omission of which, as with the masc. segholate forms, is determined by §11c: מְלָכוֹת for *malakhôth*, cf. מְלָכִים. The *st. c.* and forms with *suff.* are not found in the *plur.* of this word; they must have been pronounced, with loose close of syllable: מְלָכוֹת, מְלָכוֹתִי, מְלָכוֹתֵיכֶם.—Cf. חֲרָפָה destruction, *pl.* חֲרָפוֹתֵיהֶם, חֲרָפוֹתֶיךָ, חֲרָפוֹת יְרוּשָׁלַם.

An original *ă* appears in an unaccented shut *b.* syllable sometimes as *ĭ*; cf. בְּבִשָּׁה *agna* with בְּבִשָּׁה, בְּבִשְׁתָּה, בְּבִשְׁתָּה, בְּבִשְׁתָּה 21, 28.—ח and ע in the same position at the beginning of the word receive instead of *ă* or *ĭ* usually *ě*: עֲגָלָה, חֲרָפָה, עֲגָלָתִי (עָגַל). Cf. §28l.

Syllable completely closed, as exception: חֲרָפָה *c.* reproach, חֲרָפוֹת, חֲרָפוֹתֵיךָ.

§ 36. Feminine Segholate Forms we call § 36. such nouns as have the feminine ending ת affixed not ^{a.} by means of a full vowel, but only of a helping vowel (— or —): *mišmart* מִשְׁמָרֶת, *tôkhacht* תּוֹכַחַת. (Cf. §18cβ.γ).

Their inflexion coincides in the singular with that *b.* of masc. segholate forms from strong stems, § 28: מִשְׁמָרֶת, תּוֹכַחַתִּי; *ô*, however, when suffixes are added, becomes more frequently *ũ*, *e. g.* נִחְשָׁתָה,

brass, נְחֹשֶׁתִּים *du.* נְחֹשֶׁתִּים double chains, beside גְּלִלְתָּהּ, גְּלִלְתָּהּ.—Examples of the thinning of *ā* to *i*: גְּבִירָה mistress, גְּבִירָה, גְּבִירָה; the inff. שִׁבֵּת from יָשַׁב לָדָת, יָשַׁב from יָרַד (§68*f*), גִּשְׁתָּה from נָגַשׁ שְׂבָתִי, גִּשְׁתָּה from יָרַד רָדָת, יָרַד from יָרַד רָדָת, גִּשְׁתָּה from יָרַד רָדָת, גִּשְׁתָּה.—S^ghōl (cf. §28*k*) is found in the inf. of הִלָּךְ, לָכָה, לָכָה (§68*i*).

c. In the plur. *a* is preserved, in the syllable before the tone, in most cases as *ā*, *e. g.* מִשְׁמְרוֹת; מִשְׁמְרוֹת knife, מִשְׁמְרוֹת; מִשְׁמְרוֹת capital (of a pillar), מִשְׁמְרוֹת; מִשְׁמְרוֹת letter, *pl. abs.* מִשְׁמְרוֹת. When the tone advances: מִשְׁמְרוֹת, מִשְׁמְרוֹת.

d. In the feminines of nouns inflected like יָצַר, אֵיבָה (§24*d*)—including, therefore, the fem. of the partt. Qal, Pi., Hithp.—the vowel of the second radical is dropped in the plur., *e. g.* יָצַר *gignens*, יוֹלָדָה *pariens*, mother, יוֹלָדָה, יוֹלָדָה; מִדְּבָר, מִדְּבָרִים, מִדְּבָרִים; מִדְּבָרִים, מִדְּבָרִים.

e. Examples with final א: חֲטָאתָ sin, sinoffering, חֲטָאתָ (for *chatt'ôth* §10*c*2), חֲטָאתָ, חֲטָאתָ; *part. abs.* יָצַע, יָצַע, יָצַע.

f. Note: בְּתִיכָה *tunica*, בְּתִיכָה יוֹסֶה, בְּתִיכָה, *pl. abs.* בְּתִיכָה, בְּתִיכָה.

g. Some nouns have besides the segholate forms a *st. abs.* in ה—, which is in some cases much more frequent than the other: עֲצָרָה, also עֲצָרָה, assembly, עֲצָרָה, also עֲצָרָה, ornament, beauty,

אחות sister, אחות אהרן, אחותי, אחותה. *pl.*—[אחיות]
אחיותיו, אחיותיהם; אחותיך, וְאֶחָתֶיךָ.

חמות mother-in-law, חמותך, חמותה.

איש man, אישה. *pl.*—אנשים and אישים (3), אנשי סדם,
אנשיו, אנשיהן.

אשה woman, אשת אברהם, אשתו, אשתה. *pl.*—נשים, נשי למך.
אמה maid, אמתי, אמתה. *pl.*—אמהות*, אמהות עבדיו,
אמהתי, אמהתיכם.

בית house, בית עבדכם, ביתה. *pl.*—בתים**, בתי ירושלם,
בתיה, בתיכם.

בן son, בן־הרן (17, 17 בן; בן־נח §20cβ; בנו and בני),
בני, בנה, בנה. *pl.*—בנים, בני ישראל, בניה, בניהם.

בת daughter, בת־הרן, בתי, בתכם. *pl.*—בנות, בנות־לוט,
בנתי, בנתיכם.

יום day, היום to-day, יום מותי, ביומו; יומים *biduum*. —
pl. ימים, פל־ימי אדם, ימיו, ימיהם.

כלי vessel, כלי, כלי נחשת, כליה (§30c). *pl.*—כלים, כלי
זהב, כלי, כליהם.

מים*** water, המימה (§20ca), מי המבול, מימי הנהר,
מימי, מימיהם.

שמים*** heaven, השמים ושמי השמים, שמי, שמיכם.
עיר *f.* town, עירה. *pl.*—ערים, ערי הכפר, עריה, עריכם.

* Instances from Aramaic and Arabic of the insertion of *h* in the plur. are given by Nöldeke, Sitzungsberichte der Berl. Akad. der Wiss. 1882, p. 1178. 1179.

** Pronounce *bātîm*, *bâtê* (exception to §6a).

*** Plural with ending stripped of the tone, not Dual.

ראש * head, ראשי, ראשכם. *pl.*—ראשים, ראשי העם, ראשיהן.

פה mouth, פיה; suff. פיר, פיר and פיהו, פיהם.

§ 39. Numerals. אחד 1, *st. c.* אחת; *f.* אחת, § 39. *a.* ברכה אחת, מקום אחד (§ 11f2) is an adj., *e. g.* אחת הערים, rarely subst.: *st. c.* אחת הערים.

שנים 2, *f.* שנים **, is, properly speaking, an abstract subst.: the number *two*, couple. What is enumerated stands either in apposition: שנים פרים, שנים ערים, שנים נשים, פרוכים שנים, or is subordinated in the genitive: שתי השפחות, שתי נשים, שני בנים.

The numerals from 3 to 10 are likewise abstract nouns with forms for the masc. and fem.; notice, however, that the masculine form is employed when the word enumerated is of the feminine gender, and *vice versa*.

| Maculine form | | Feminine form | |
|--------------------|------------------|---------------------|------------------|
| with fem. substs.: | | with masc. substs.: | |
| <i>st. abs.</i> | <i>st. cstr.</i> | <i>st. abs.</i> | <i>st. cstr.</i> |
| שלוש 3 | שלוש | שלושה 3 | שלושת |
| ארבע 4 | ארבע | ארבעה 4 | ארבעת |

* From *râš*, originally *ra'sh*; hence plur. properly, acc. to § 28, *ra'shim*, cf. § 10c2.

** *Dāghēš lene* (contrary to §§ 5c.6a), because the punctuation presupposed the pronunciation *eštajim*, *eštê*.—Philippi, ZDMG. [Zeitschrift d. deutschen morgenländ. Gesellschaft] XXXII, 85 ff. and H. Strack, *ibid.* XXXIII, 301 f. may be compared.

| Masculine form with fem. substs.: | | Feminine form with masc. substs.: | |
|--------------------------------------|------------------|--------------------------------------|------------------|
| <i>st. abs.</i> | <i>st. cstr.</i> | <i>st. abs.</i> | <i>st. cstr.</i> |
| חַמִּשׁ 5 | חַמִּשׁ | חַמִּשָּׁה 5 | חַמִּשָּׁת |
| שֵׁשׁ 6 | שֵׁשׁ | שֵׁשָּׁה 6 | שֵׁשָּׁת |
| שִׁבְעַ 7 | שִׁבְעַ | שִׁבְעָה 7 | שִׁבְעַת |
| שְׁמֹנֶה 8 | שְׁמֹנֶה | שְׁמֹנֶה 8 | שְׁמֹנֶת |
| תֵּשַׁע 9 | תֵּשַׁע | תֵּשַׁעָה 9 | תֵּשַׁעַת |
| עָשָׂר 10 | עָשָׂר | עָשָׂרָה 10 | עָשָׂרַת |

שְׁלֹשׁ עָרִים; עָרִים שְׁלֹשׁ; שְׁלֹשׁ סָאִים; שְׁלֹשׁ מֵאוֹת; שְׁלֹשָׁה
בָּנִים; יָמִים שְׁלֹשָׁה; שְׁלֹשַׁת בָּנָיו.

- d. In the composite numbers from 11 to 19, only the units from 3 to 9 come under the rule given in §c.

| With masc. substs.: | | With fem. substs.: | |
|-----------------------------------|--|---------------------------------------|--|
| אַחַד עָשָׂר, עֶשְׂתֵּי עָשָׂר 11 | | אַחַת עָשָׂרָה, עֶשְׂתֵּי עָשָׂרָה 11 | |
| שְׁנַיִם עָשָׂר (82) 12 | | שְׁתַּיִם עָשָׂרָה (31) 12 | |
| שְׁלֹשָׁה עָשָׂר 13 | | שְׁלֹשׁ עָשָׂרָה 13 | |
| אַרְבָּעָה עָשָׂר 14 | | אַרְבַּע עָשָׂרָה 14 | |
| חַמִּשָּׁה עָשָׂר 15 | | חַמִּשׁ עָשָׂרָה 15 | |
| שֵׁשָּׁה עָשָׂר 16 | | שֵׁשׁ עָשָׂרָה 16 | |
| שִׁבְעָה עָשָׂר 17 | | שִׁבַּע עָשָׂרָה 17 | |
| שְׁמֹנֶה עָשָׂר 18 | | שְׁמֹנֶה עָשָׂרָה 18 | |
| תֵּשַׁעָה עָשָׂר 19 | | תֵּשַׁע עָשָׂרָה 19 | |

- e. NOTE. 1. The formerly perplexing numeral עֶשְׂתֵּי is found in Assyrian as *ištin*.—2. The units from 3 to 9 stand before עָשָׂר in the *st. abs.* of the fem., before עָשָׂרָה in the *st. c.* of the masc.—

3. The first unit stands in the *st. c.*; the second acc. to the *Kēthābh* almost always in the *st. abs.*, since עָשָׂר וְשָׁנָה and שְׁנָיִם עָשָׂר are without a doubt *Qērê perpetuum* (§9b) for שְׁנֵי עָ and שְׁנֵי עָ, each of which is found only four times in the consonantal text.

אַחַד עָשָׂר כּוֹכָבִים, שְׁנַיִם עָשָׂר אָנָשִׁים, שֵׁשׁ עָשָׂר בָּנוֹת.

Certain nouns frequently numbered (as אִישׁ, אֶלֶף *f.* 1000, אַמָּה cubit, בָּקָר cattle, יוֹם, נֶפֶשׁ, שָׁנָה, שָׁקָל) usually remain in the sing. after the numerals from 11 to 19, occasionally also after larger numbers (cf. Engl. "three pound ten", "five foot eight"), *e. g.* תִּשְׁעָה עָשָׂר, אִישׁ, חֲמִשָּׁה עָשָׂר אַמָּה.

20 עָשָׂרִים (*pl. of עָשָׂר*); 30 שְׁלֹשִׁים, 40 אַרְבָּעִים, 50 *g.* חֲמִשִּׁים, 60 שִׁשִּׁים, 70 שִׁבְעִים, 80 שְׁמֹנִים, 90 תִּשְׁעִים (thus *pl. of the corresponding units*).

The noun numbered, when following the tens and undetermined, stands usu. in the sing.: שְׁשִׁים עִיר, but שְׁבַעִים אֲחֵרִי and שְׁשִׁים עָרִים גְּדֻלוֹת, as also אַמּוֹת שְׁשִׁים. —Rarely חֲמִשִּׁים צְדִיקִים 18, 24 and such like.

In numbers containing both tens and units either *h.* the units are placed first (esp. in the earlier books) or the tens as is usually done in English, *e. g.* 35 שְׁלֹשִׁים וְחֲמִשָּׁה, 33 שְׁלֹשָׁה וְשָׁלֹשׁ. With a noun; שְׁתַּיִם חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה 12, 4, 5, 20; וְשָׁנִים שָׁנָה.

100 מֵאָה; 200 מֵאתַיִם (§10c2); 300 שְׁלֹשׁ מֵאוֹת (and *i.* so on, as with עָשָׂר).—1000 אֶלֶף; 2000 אֲלָפִים; 3000 שְׁלֹשַׁת אֲלָפִים; 4000 אַרְבַּעַת אֲלָפִים (and so on acc. to §c, col. 4).—10000 רַבְּבָה μυριάς.

מָאָה אִישׁ, מָאָה נְבִיאִים, מָאָת שָׁנָה; מֵאֲתָיִם אִישׁ, מֵאֲתָיִם
דְּבָלִים; אַרְבַּע מֵאוֹת שָׁנָה, שֶׁבַע מֵאוֹת פָּרָשִׁים. || אֶלֶף אָמָה,
אֶלֶף פָּרִים; אֲלָפִים אִישׁ, אֲלָפִים סוּסִים; שְׁלֹשָׁת אֲלָפִים גְּמָלִים,
אַרְבָּעִים אֶלֶף פָּרָשִׁים. שְׁלֹשָׁת אֲלָפִי אִישׁ, שְׁלֹשָׁת גְּמָלִים.

k. Many substantives denoting weight, measure, or time are dropped where the context leaves no doubt as to the meaning; Shekel: מָאָה כֶּסֶף; ephah: עֶשְׂרֵה זָהָב; שֶׁשׁ שְׁעָרִים; loaf: מֵאֲתָיִם לֶחֶם.

l. Ordinal numbers: ראשון first, שני second, שלישי third, רביעי fourth, חמישי (הַחֲמִישִׁי) fifth, ששי sixth, שביעי seventh, שמיני eighth, תשיעי ninth, עשירי tenth.

m. The ordinals above 10 are wanting and in their stead the corresponding cardinal numbers are used: בְּאַרְבָּעִים שָׁנָה, בְּשֶׁבַע-עָשָׂר יוֹם, בְּעֶשְׂרֵי עָשָׂר חֹדֶשׁ.

n. NOTE. In counting years and the days of the month the first ten ordinal numbers are often indicated by the cardinals: בְּרֵאשִׁיִן בְּאַחֶר לַחֹדֶשׁ in the first (month), on the first (day) of the month 8, 13.

o. To express fractional parts the feminines of the ordinal numbers above enumerated are most frequently employed: חֲמִישִׁית (חֲמִישִׁית) $\frac{1}{4}$ רביעית, $\frac{1}{3}$ שלישית third part, $\frac{1}{5}$ עשירית, $\frac{1}{6}$ ששית, $\frac{1}{7}$ שביעית, $\frac{1}{8}$ חמישית, $\frac{1}{9}$ רביע, $\frac{1}{10}$ עשירית, $\frac{1}{11}$ חצי, $\frac{1}{12}$ חצי, $\frac{1}{13}$ חצי.

p. Distributives: שְׁנֵים עָשָׂר שְׁנֵים each two, שֶׁבַע שֶׁבַע each seven.

-fold is expressed by the feminine dual of the *q*.
corresponding cardinal: אַרְבַּעַתִּים, שְׁבַעַתִּים.

C. PARTICLES (§§ 40—46).

§ 40. Particles with Suffixes. The particles § 40.
a. are joined to the suffixes of the noun.

Deviations with respect to the union-vowel. Fre- b.
quently \bar{a} , where the noun has Š^hwâ or Šêrê; even
in pausal forms הָאֵל for הֵאֵל.—הֵן, הֵם without a union-
vowel when the stem ends in a consonant, *v.* § 43*f*.—
עִמָּהם *v.* § 43*d*.

Verbal suffix (see § 78*c*). See also אֵין § 41, 2; c.
אֲתָה § 42*f*; תַּחֲתָהָ § 43*b*; כְּמוֹנִי § 45*d*.

הֵן, הֵם *ecce*.—הֵנִי *ecce me*, הֵנִי and (with Nûn *d.*
demonstr. § 80) הֵנּוּ *ecce nos* along with הֵנִי,
הֵנּוּ; 2. *p.* הֵנָּה, *f.* הֵנָּה, *pl.* הֵנָּם; 3. *p.* הֵנּוּ, הֵנָּם.

יָשׁ, יָשׁ־ it is, was (converse of אֵין).—יָשָׁה thou art, *e.*
יֵשׁוּ עִשְׂיִם הָשָׁה ye show favour, הָיָשָׁה (הָ § 42, 1);
יָשָׁה (4) he is.

עוֹד still.—עוֹדִי הַיּוֹם הֵן I am still vigorous; *f.*
2. *p.* עוֹדָה, *f.* עוֹדָה; 3. *p.* עוֹדֵנִי הֵן he is still alive, *f.*
עוֹדָה; עוֹדֵם.—עוֹדִי ψ 104, 33 and עוֹדֵנִי while I yet
am (alive); עוֹדֵנִי הֵן G. 25, 6; מֵעוֹדִי since I am (alive)
=all my life long 48, 15.

§ 41. Negative Particles. 1. לֹא, negation § 41.
of an action: *not*; without a verb: *no*.

2. **אֵין** (proply. *subst.*, nothingness) negatives the being, existence of something or of somebody, hence joined not with verbs, but with nouns (participles): **אֵין מַיִם** there is no water. Generally in the *st. c.* at the head of the phrase: **אֵין לָהֶם וְאֵין מַיִם** there is no bread and no water; but also: **וּפְתִיר אֵין אוֹתוֹ** and there was no interpreter of it (the dream) 40, 8, cf. 19, 31.—With *suff.*: **אֵינְךָ** thou art not . . . (**אֵינְךָ יוֹדֵעַ** thou knowest not), **אֵינִי, אֵינְכֶם, אֵינָם**; with verbal *suff.*: **אֵינִי** I am not; **אֵינְךָ** he is not, **אֵינְכֶם**; **אֵינָם** we are not.

3. **אַל**, *ne*, with the jussive (§47e), esp. with prohibitions and to express a wish that something may not happen: **אַל תִּשְׁחַתּוּ** *perdes*, **אַל תִּשְׁחַתּוּ** *ne perdas*.

NOTE. **אַל** with Indicat. is rare: **אַל-תִּהְיֶינָה** 19, 17, **אַל-נָא יָשִׁים** 1 Sam. 25, 25, cf. Jos. 1, 7. **אַל** 121, 3. Prov. 3, 30.

4. **פֶּן** (always with Maqqēph) **פֶּן**, *ne*, esp. α) after expressions of fear, β)=that not, lest.

5. **לִבְלִיתִי** with the *inf.*, not to.

§ 42. Interrogative Particles. 1. **הֲ**, simple question, both when the answer is uncertain (**הֲשָׁלוֹם לוֹ** does it go well with him?), and esp. (like *num*) when a negative answer is expected (**הֲשֹׁמֵר אָחִי אֲנִי** am I my brother's keeper?). Also in an indirect question: **לִרְאוֹת הֲקִטּוּ הַמַּיִם** to see if the waters had decreased 8, 8.—**הֲלֹא** *nonne*.

NOTE. ה interrogativum receives: *a*) before non-gutturals *b*. with a vowel always: Châṭēph-Páthach, הֲהַשְׁתָּחִיחַ wilt thou destroy? 18, 28; הֲהִלַּכְתָּ wilt thou (*f*.) go? 24, 58.—*β*) before non-gutturals with Š^{wā} either: Páthach with follg. Dāg., הֲהִלַּכְתָּ 17, 17, הֲהִצַּעַקְתָּהּ 18, 21, הֲהִתְחַנַּת בְּנֶה 37, 32, or: Páthach without follg. Dāg., הֲהִכְסֶּה אֲנִי מֵאֲבִירָהּ do I hide from A.? 18, 17, הֲיִדְעֶתֶם 29, 5, cf. 27, 38. 30, 15.—*γ*) before gutturals with Qāmēs: Š^ghōl (cf. §11^f/2) הֲהָלַכְתָּ 24, 5. הֲהָלַכְתָּ.—*δ*) otherwise before gutturals: Páthach (w. Dāg. forte implic.), הֲיֵשֶׁב לְכֶם אָח 24, 5. הֲיֵשֶׁב לְכֶם אָח have ye yet a brother?

2. אם, if, whether, in an indirect question. *c*.

3. אם . . ה, in a disjunctive question, direct (37, 8) *d*. and indirect (24, 21. 27, 21. 37, 32).

4. מי, מה see §16*e.f.*—לְמָה and לְמָה §45*e6*. *e*.

5. *aj* where? only in composition: אֵיךְ where is *f*. he? אֵיךְ where art thou? אֵיךְ where?—אֵי זֶה 1) where?, 2) which?; אֵי מִזֶּה whence?

זֶה, זֹאת, הוּא, הִיא not unfrequently to give ani- *g*. mation to the question: מִי זֶה *quisnam*?; מִי אֵפֹא *quis tandem*? 27, 33; מִה־זֹּאת 3, 13. 12, 18.

Questions are sometimes found without an inter- *h*. rogative particle, esp. questions of surprise; אֵתָּה זֶה אַתָּה thou here art my son Esau? 27, 24; cf. 18, 12. 1 Sam. 25, 11.

§ 43. Independent Prepositions. אֶל- unto, §43. *a*. עַד till, עַל over, ended originally in *aj*, hence often in poetry: אֶלַי, עִדִּי, עָלַי. Before suffixes the fuller form is always employed; accordingly when joined

§ 44. מִן, from, has preserved its independence § 44.
almost exclusively in the following cases: 1. often in ^{a.}
poetry: מִן-קָמִי, מִן-אֵיבִי; 2. in most cases before the
article: מִן-הָאָרֶץ, מִן-הָעֵץ.—Elsewhere מִן coalesces
with the following substantive to form one word:
α) assimilation: מִן + רֵם becomes מִיָּם, מִקָּדָם, מִבֵּית. In
letters with Šwâ Dāghēš is sometimes omitted (§6f3),
e. g. מִלְמַעְלָה from above; β) when the following word
begins with י, contraction to מִי takes place; מִימִינָה
from thy right hand, מִיְיָרִי רָשָׁע; γ) compensation length-
ening before gutturals and ר, *e. g.* מִעֲדָן, מִתְדָּרֵן, מִאִישׁ, ר,
מִרְחֹק, before the article מִהָעוֹף; מִיְהוָה see §9b; δ) be-
fore ה and ח sometimes virtual doubling: מִחוּץ, מִחוּט
14, 23, מִהֵיוֹת.—Poetical bye-form מִנִּי.

With suffixes: מִמֶּנּוּ, מִמֶּנָּה, מִמֶּנּוּ. Elsewhere doubled: *b.*
מִמִּנִּי from me; מִמֶּנָּה, מִמֶּנּוּ, *f.* מִמֶּנּוּ from him, מִמֶּנָּה
from her; מִמֶּנּוּ from us.

§ 45. The Prefixes בְּ, לְ, אֶל. The prepositions בְּ § 45.
(in), לְ (sign of the dative) and the particle of com- ^{a.}
parison בְּ (as), because short proclitics, are always
fused with the following word into one whole. The
fuller forms, forming an independent word, בָּמוֹ, לָמוֹ,
בָּמוֹ (but *v.* § d) belong exclusively to poetry.

בְּ with suffixes: בִּי, בָּהּ, בָּהֶם, *f.* בָּהֶם; בּוֹ, בָּהֶם, בָּנִי; *b.*
בָּהֶם and בָּם, בָּהֶן (15) and בָּהֶן (3).

לְ with suff.: לִי, לָהּ, לָהֶם (cf. §22ia), לָהֶם, *f.* לָהֶם; *c.*

γ) note also: לְבֶטַח in safety, לְעַד and לְנֶצַח for ever, לָרֹב in abundance.

§ 46. Wāw copulativum (§11*g.h*). A. 1. Before § 46.
a vowel ו takes Š'wâ: וְהֶאָרַץ, וְהִשָּׁשׁ, וְרִיחַ.—2. Before
a guttural with Châṭēph, the corresponding vowel:
וְהַמְרִים, וְהַמְרִים; but וְאֶלֶּהִים, וְאֶלֶּי (וְהִיחָה).—3. Before
Š'wâ and the labials ו is written: וּבִקֵּר, וּמִלֵּךְ; וּשְׂפָחַת,
וּגְמֻלִים; so וְזָהָב 2, 12, because for וְזָהָב + וְ. For וְהִיחָה,
&c. see §76*b.c*. וְיָחִי (and may he live) out of
וְיָחִי + וְ.—4. Before the tone-syllable often ו, esp. α) in
pairs of words: 8, 22, וְהָיָה וְבָהֱמוֹ, וְיִלְלָה וְיִלְלָה, יוֹם וְעַד, כְּבוֹד וְעַד,
וְעַד וְעַד; β) at the end of
a sentence or part of a sentence.

B. Use of Wāw copulativum. 1. In circum- b.
stantial clauses, to introduce the subject, *e. g.*: God
appeared to Abraham וְהָיָה יֹשֵׁב פֶּתַח הָאֹהֶל as he sat
by the door of the tent 18, 1, cf. 19, 1. Also so as, at
the same time, to bring out a contrast, *e. g.*: What
wilt thou give me וְאֶנִּי הוֹלֵךְ עֲרִירִי seeing I go hence
childless? 15, 2, cf. וְאֶנִּי זָקֵן seeing my lord is old
18, 12; I have ventured to speak וְאֶנִּי עָפָר וָאֵפֶר al-
though I am dust and ashes 18, 27.—Also in complex
nominal sentences, *e. g.*: Wherefore wilt thou stand
without וְאֶנִּי פָנִיתִי הַבַּיִת seeing I have prepared the
house? 24, 31. Why are ye come to me וְאַתֶּם שָׂנֵאתֶם
וְאֶנִּי seeing ye hate me 26, 27.

- c. 2. To express the ground or reason, *e. g.*: Now I know that thou fearest God, וְלֹא הִשְׁכַּחְתָּ since thou hast not withheld 22, 12; hinder me not וְהָיִיתִי 'וְהָיִיתִי since J. hath prospered my way 24, 56, cf. 20, 3. ψ 7, 10. 60, 13.
- d. 3. To introduce final clauses (that, in order that), mostly after the imptv., but also after the jussive, Isa. 5, 19, and cohortative (§47*g*), Job 32, 20; occasionally, too, after the impf., 1 Kings 22, 20.
- e. The verb following ו stands α) in the cohortative (1. *pers.*) or β) in the jussive (2. and 3. *pers.*). Exx.: α) Give me a possession of a burying-place וְאֶקְבְּרָה that I may bury 23, 4; bring it to me וְאֶכְלָה that I may eat 27, 4; bring them out וְיִגְדְּעָה אֲתֵם that we may know them 19, 5, cf. 24, 56. 27, 25. 29, 21 &c. Isa. 5, 19; let down thy pitcher וְאֶשְׁתָּה (§74*v*) 24, 14.— β) Serve him alone וְיִצֵּל אֶתְכֶם that he may deliver you 1 Sam. 7, 3; entreat Jahwè וְיִסֵּר that he may take away the frogs from me Ex. 8, 4; wait on Jahwè וְיִשַׁע לְךָ that he may help thee Prov. 20, 22; who will persuade Ahab וְיִעַל וְיִפֹּל that he may go up and then fall 1 Kings 22, 20.—The jussive is often not recognisable as such (cf. §47*e*): Bring her forth וְתִשְׂרָה that she may be burned 38, 24, cf. וְתִלֵּךְ 30, 3; I will speak וְיִרְוּחֵלִי that I may find relief Job 32, 20.

D. THE VERB (§§ 47—80).

§ 47. Tenses and Moods, how expressed. § 47.
a.

The Hebrew verb has no special forms by which to express the *time* of an action (present, past, future); instead of this the action is represented only as being *completed* or *uncompleted*: *Perfect* and *Imperfect*.

The perf. accordingly serves for the most part to b. indicate the past; it is, besides, employed in prophecies particularly, and in asseverations, because in these the action is regarded as certain, *i. e.* practically as completed.

The Hebrew impf. (often, but with less propriety, c. termed future), as denoting the unfinished action, is very often employed to express the future, then also to express such actions as ought to happen ["thou wilt not kill"="thou shalt not kill"], and such as are conceived as possible, permitted, becoming (Potential).

Both moods (this appellation is according to the d. foregoing more suitable than the misleading "tenses") may be used to give expression to general truths known by experience, which are rendered in English by the present, according as the event in question is regarded as one that has regularly taken place in the past, or as one continually recurring and

therefore belonging also to the future; *e. g.* ψ 10, 3 “for the wicked boasteth (הָלַל perf.) of his heart’s desire” and Prov. 1, 16 “for the feet of the wicked run (רָצוּ impf.) to evil and make haste (יִמְהָרוּ impf.) to shed blood.”

As varieties (sub-moods) of the imperfect are to be noted:

- e.* 1. The *Jussive*, to express a command, wish or (after אַל §41, 3) prohibition, only in 2. and 3. *pers.* In Hebrew it has external marks of recognition only in the uninflected sing. (hence not in 2. *f.*) viz: α) the shortening of the vowel of the last syllable in all impff. in which this vowel is \hat{i} (*i. e.* mostly in the Hiph’îl), and in the impf. Qal of verbs ע"ו , *e. g.* יִכְבֹּר , *juss.* יִכְבֹּר ; יָשֵׁב , *j.* יָשֵׁב ; β) the rejection of the ending ה — in the verbs ל"ה , see §74*n.o.*

- f.* NOTE. α) Jussive in final clauses, see §46*e.*— β) Jussive frequently in conditional clauses, in the protasis (ψ 45, 12), in the apodosis (G. 4, 12), in the protasis and apodosis ($\text{יִשְׁתַּחֲוֶה אֶת־הַלַּיְלָה}$ if thou appointest darkness, then it will be night ψ 104, 20). Cf. §88*e*³.

- g.* 2. The *Cohortative* or *Voluntative* is formed by affixing ה — to the 1. person (*sing.*: I will, I should like to; *plur.*: we will, let us). Cf. the ה — of direction §20*c.*—The cohortative and the *Nûn demonstrativum* (§80), preserved only before suffixes, are the remains of an old *Modus Energicus*.

On perf. and imperf. with Wāw consecutive see §64. *h.*

The *participle a*) is for the most part to be rendered in English by the present indic.; it describes, in that case, a continuing, abiding act or an event just taking place.—β) It further serves to indicate the future, especially when the event is represented as just at hand and in promises, כִּי מִשְׁחָתִים אֶנְתָּנוּ אֶת־הַמָּקוֹם הַזֶּה *nam deleturi sumus hunc locum* 19, 13, cf. 19, 14; אֲנִי מִמְכָּסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אָנֹכִי עֹשֶׂה shall I hide from A. what I am now about to do? 18, 17; אֲבֵל שָׂרָה אֲשֶׁתָּהּ אֲבֵל שָׂרָה אֲשֶׁתָּהּ verily Sarah shall . . . 17, 19; esp. after הִנֵּה בָּן, *e. g.* 6, 17. Isa. 3, 1, הִנֵּה הָעַלְמָה הָרָה וְיִלְדֶּת בֶּן behold! a virgin shall conceive and bear a son Isa. 7, 14.—γ) Finally, the participle indicates something that happened while some other event was taking place, in which case it is to be rendered by a past tense, *e. g.* 18, 1. 19, 1. 29, 9.

For the infinitive absolute see §63. *k.*

§ 48. Origin of the Hebrew Verb. The Hebrew (Semitic) verb had its origin in the combination of a noun with the personal pronoun treated of in §15*a*. *§ 48. a.*

The *perf.* is formed by a concrete (or participial) noun, *nomen agentis*, followed by the personal pronoun: קָטַלְתָּ a killer thou=killed hast thou=thou hast killed. *b.*

- c. The *imperf.* is expressed by a (probably) abstract or infinitive noun, *nomen actionis*, preceded by the personal pronoun. **תִּקְוֶהְּ** thou (to) kill=thou wilt kill.
- d. The different position of the pron. is easily intelligible psychologically: in the completed action we are more particularly interested in the fact; in an action which is not yet completed, we take more interest in the person of the agent.
- e. Owing partly to the origin of the verb as described, partly to the frequent use of the 3. person, we can understand how in the 3. person (of the perf. at least) all indication of the person came to be dispensed with, and the 3. *p. m. sg. perf.* *Qal* thereby to be the ground-form of the verb. Hence too the Hebrew verb is given in the lexicons under this form.*

§ 49. § 49. The Voices of the Verb (Conjugations, *Genera verbi*). Just as in Greek we distinguish three genera verbi (active, passive, middle voice), so there are in Hebrew seven common and a few rare modifications of the verbal idea, for which the unsuitable name conjugations—unsuitable, because used in Latin in an entirely different sense—has become current, and for which we propose to substitute *voices*.

* In verbs whose second radical quiesces (**קָטַל**, **קָטַל**, §§71. 72) this purpose is served by the infin. (construct).

They are usually named after the form they assume *b.* in the old paradigm **פָּעַל** (do)*. Only the first voice or the simple stem has a special name, **קַל**, *i. e.* light, because not burdened either by external or by internal affirmative additions.—Recent authorities name these voices more appropriately after the form they present in the now usual paradigm **קָטַל**.

II. Niph'al, **נִפְעַל** (Niqṭal, **נִקְטַל**), reflexive stem: *c.*
 1. reflexive, *e. g.* **נִשְׁמַר** take care of one's self, **נִסְתַּר** hide one's self; 2. reciprocal, *e. g.* **נִשְׁפָּט** go to law with one another, **נִלָּחַם** *proeliari*, **נִדְעָץ** counsel, **נִדְעָצוּ** take counsel together; 3. passive, *e. g.* **נִקְבַּר**, **נִקְבְּרָה** and **נִשְׂרָה**, **נִשְׂרָה**.

III. Pi'el, **פִּיעַל** (Qittēl, **קִיטַל**), active intensive stem, *d.* denotes the intensification of the idea, esp. 1. iterative: **צָחַק** laugh, Pi. joke, **קָבַר** bury, Pi. bury many; 2. causative: **לָמַד** learn, **לִמַּד** teach, **יָלַד** bear, Pi. assist in childbirth; hence also declarative: **צָדִיק** be righteous, Pi. declare righteous; 3. sometimes (particularly in denominatives) privative: **שָׁרַשׁ** root, **שִׁרַּשׁ** root out, extirpate.

* According to this paradigm also, the first letter of the stem is called its **א**, the second its **ב**, the third its **ג**. Verbs **פָּעַל** are thus verbs with **א** as their first radical, **לָא** those with **א** as last radical. By **גָּעַל** (§ 73) are denoted those verbs whose third radical is the same consonant as the second.

IV. Pu'al, פָּעַל (Quṭṭal, קָטַל), passive of III.

- e. V. Hiph'il, הִפְעִיל (Hiqt'il, הִקְטִיל), active causative stem, causative of I. 1. with personal object, indirectly causative: שָׁמַע הַשָּׂמִיעַ hear, הַשָּׂמִיעַ cause some one to hear; hence also declarative: הִצְדִּיק declare just; רָשַׁע be wicked, הִרְשִׁיעַ declare guilty; 2. so that the act or condition denoted by the Qal becomes the object, directly causative*: הִגְבִּיר exert one's strength, show one's self strong, הִזְקִין become old, הִשְׁרִישׁ (denom. from שָׁרַשׁ) put forth roots.—The same Hiph. has often both significations: זָכַר remember; הִזְכִּיר α) cause some one to remember, put one in mind of, β) exercise memory one's self in regard to=mention something.

VI. Hoph'al, הִפְעַל (Hoqt'al, הִקְטַל), passive to V.

- f. VII. Hithpa'el, הִתְפַּעֵל (Hithqatt'el, הִתְקַטַּל), reflexive intensive stem: 1. reflexive: הִתְאַזָּר gird one's self, הִתְקַדְּשׁ sanctify one's self; 2. reciprocal: הִתְנַחֵץ take counsel with another; 3. medial (*sibi*): הִלֵּךְ go, הִתְהַלֵּךְ go about for one's self, *ambulare*; 4. show one's self as, feign to be something: הִתְעַשָּׂר feign to be rich, הִתְרוֹשַׁשׁ feign to be poor.

- g. In addition to these, there are a few rarely occurring voices of which the most important, the Pô'el,

* Others: "internally transitive" or "internally causative". The usual specifications "intrans." or "as the Qal" are incorrect.

Qôṭêl, may be specially mentioned. קוֹטֵל, פוֹעֵל, the stem expressing end or motive, is formed by the insertion of *ô* (originally *â*) after the first letter of the stem. Examples from strong verbs are few in number (Stade §158. König §26,1); more common from verbs ע"ע (§73*c*).

§ 50. Laws of Vocalisation and Tone. § 50.
Phonetic laws. Cf. §11*c.d*. To the law regulating the^{a.} inflexion of the verb, viz: that before accented affirmatives beginning with a vowel* the vowel of the second radical, even when immediately preceding the tone, shall be reduced to Šwâ, we must note the following exceptions: 1. frequently before suffixes, *v.* §79*g*; 2. in pause before the fuller, and hence always accented, endings *ûn* and *în*, *e.g.* תִּדְבָּקֶיךָ, יִלְקָטֶיךָ (cf. §14,6).

Accentual laws. *a*) Always accented are: the last^{b.} syllable of the ground-form and the endings תָּ, תָּם (§51).—*β*) Also the verbal endings הָ, י, יִ (§§51. 52.53), except in: 1. the Hiph'il, 2. the verbs ע"י, ע"י, ע"י, 3. pausal forms, see §14*ia*.—*γ*) Unaccented are the endings הָ, הָי, נָי; הָ, יִ.

§ 51. Endings of the Perfect. 3. *sg. m.*— § 51.
3. *sg. f.* הָ. The older הָ always before suffixes,^{a.}

* The so-called union-vowel treated of in §79*e* is here, on practical grounds, also regarded as beginning the affirmative (suffix).

elsewhere rarely. || 3. *pl.* וְ, three times וְ. Was it originally *ûna* (old plural ending of masc. nouns)?

- b. 2. *sg. m.* תָּ, also תָּה (cf. אָתָה). || 2. *sg. f.* תִּ, sometimes in K^{thibh} תִּי, before suff. always תִּי, תִּי (cf. *atti* §15bβ). || 2. *pl. m.* תָּם, before suff. תִּי (תָּם, Arabic *antum*). || 2. *pl. f.* תִּן, no example with suffix.

- c. 1. *sg.* תִּי (אָתָּי, change of כ to ת *v.* §22a). || 1. *pl.* תִּי (cf. אָתָּי).

§ 52. § 52. Endings of the Imperative. 2. *sg. m.*—||

- a. 2. *sg. f.* י— (cf. *i* in *atti*).

- b. 2. *pl. m.* וְ. || 2. *pl. f.* unaccented נָה, rarely יָ (with this old ending of the *pl. f.* cf. the Aramaic יָ—, and the Hebr. יָהֵךְ, אָתָּה). Before suffixes, see §79dβ.

- c. NOTE. הָ— affixed to the ground-form often serves to strengthen it; not unfrequently, however, it seems to have no appreciable value.

§ 53. § 53. Inflexion of the Imperfect. 3. *sg. m.*

- a. ***י. (Originally the preformative was in most cases *jă*, s. §57d). 3. *sg. f.* ***ת (ת sign of the *fem.*). || 3. *pl. m.* י***; the older ending וְ esp. in and immediately before the pause. || 3. *pl. f.* ת***, rarely י***; thus with twofold indication of the gender. Before suffixes י***ת, cf. §79dβ.

- b. 2. *sg. m.* ***ת (cf. אָתָה). || 2. *sg. f.* י***; the older ending י— esp. in pause (cf. *attin* §15bβ). || 2. *pl. m.* י***, also י***י see 3. *pl. m.* (ת, cf. אָתָם, to indicate

the 2. person). || 2. *pl. f.* ת***נה, rarely ת***ן. Before suffixes ת***ר.

1. *sg.* ת***א (אָר). 1. *pl.* ת***נ (cf. אָנְחָנוּ). c.

NOTE 1. Perhaps the analogy of the 2. *pl. f.* influenced the *d.* formation of the 3. *pl. f.*—2. The 1. *pl.* has no plural termination.—3. On ת***א, *pl.* ת***נ of the cohortative see §47*g*.

§ 54. Perfect Qal (§51). The following is the § 54. inflexion of the transitive perf. (cf. §11*c.d*): a.

| Plur. | | Singul. | |
|-------------------|-------------------------|---------------------|------------------------|
| קָטְלוּ | 3. | קָטַלָּה <i>f.</i> | קָטַל <i>m.</i> 3. |
| קָטְלוּ <i>f.</i> | קָטַלְתֶּם <i>m.</i> 2. | קָטַלְתָּ <i>f.</i> | קָטַלְתָּ <i>m.</i> 2. |
| קָטְלוּ | 1. | קָטַלְתִּי | 1. |

Forms in pause: קָטַלָּה, קָטְלוּ acc. to §14*ia*. In the other forms accented — is lengthened to — (§14*da*), *e. g.* קָטַלְתָּ, קָטַלְתֶּם, קָטַלְתִּי remain unchanged.

The perf. with simple intransitive vocalisation *b.* (termed *med. ē* from the vowel of the second radical) differs only in the 3. *pers.*,—in the 3. *f. sg.* and 3. *pl.* only in pause and before suffixes, *e. g.* קָבַדְתִּי, קָבַדְתָּ, קָבַדְתֶּם; קָבַדְתִּי to love, קָבַדְתִּי *amaverunt*, קָבַדְתֶּם *amaverunt eos*, but 1. *sg.* קָבַדְתִּי, קָבַדְתָּ.

The perf. with strong intrans. vocalisation (*med. ō*) *c.* preserves the *o*-sound throughout (except where, acc. to §11*d*, it must be reduced to Š^š wâ),—in an accented syllable as ō, in an unaccented as ǝ: יָכַל; יָכַלָּה; יָכַלְתִּי, יָכַלְתָּ, יָכַלְתֶּם. —2. *pl.* is not found. On the ana-

logy of *יִבְלֶתִיר* *superavi eum* it would doubtless be pronounced *j^ēkholtēm*.

- d. NOTE 1. Many verbs have *ē* and *a* in the second syllable of the ground-form without any difference of meaning. In such cases *ē* alone is used in pause and before suffixes: *אָהַב* and *אָהַב*, but always *אָהַב*.—2. In many cases owing to the non-occurrence of the pausal ground-form the fact that a verb had originally an intransitive formation is now to be gathered only from the derived forms. Thus we have *e. g.* six times *נָבַר* (not in pause), but *נִבְרִי*.

§ 55.
a. § 55. Infinitive Qal. Usual form *קָטַל*.—Rarer forms:

1. *קָטַל*, Arab. *qatl*. Only in verbs that have *a* in the imperf., *e. g.* *שָׁכַב*; esp. in verbs *med. gutt.* before suff. (cf. § 5): *וּלְסַעְדָּהּ* and to support her, *בִּזְעָקָהּ* at thy (*f.*) calling out; without suff. *זָעַק*.

- b. 2. *קָטְלָה* (ק), *קָטְלָה* (ק), feminine nominal forms: *אָהַבָהּ* to love, love (*subst.*); *שָׂנְאָהּ* to hate, hatred; *יִרְאָהּ* to fear, fear; *הִמְלָהּ* spare 19, 16; *אֶחְרִי וְקִנְיָתָהּ* after she was old 24, 36.—The fem. ending is more common with the weak verbs: פ"נ § 67, פ"ר § 68 and, in all voices, ל"ה § 74.

- c. Verbs *med. ē* form their inf. mostly in *ō*: *יָשַׁן*, *הִחַל*; *יָרָא*, *שָׁנֵא*.

- d. In composition with *ל* we find complete close of the syllable: *לְשָׁכַב*, *לְקַבֵּר*, only rarely with *בּ* and *כּ*, *e. g.* *בְּשָׁכַן* 35, 22. Thus usually: *בְּנָפֵל*, *בְּנָפֵל*.

- e. Before suffixes the characteristic vowel (*a* thinned to *i*) appears in most cases under the first letter of

the stem (but אֶבְלָה 2, 17, אֶבְלַח 3, 5, לִרְדֶּפָה 1 Sam. 25, 29),—the syllable being loosely closed before suffs. beginning with a vowel: בָּעָמְדוֹ at his standing 41, 46, לְהִרְגָה 27, 42, בָּשָׁכְבָה 19, 33; but בָּשָׁפָה.—Exception: הִפְכִּי my overthrowing 19, 21.

§ 56. Imperative Qal (cf. §52).

§ 56.

a.

Trans.: קטלנה *f.* קטלו *m. pl.* || קטלי *f.* קטל *m. sg.*

In pause: קְטִלִי קְטִלִי

Intr.: שְׁמַעְתָּ f. שְׁמַעְתֶּם m. pl. שָׁמַעְתִּי f. שָׁמַעְתָּ m. sg.

In pause: שְׁמַחִי שְׁמַעִי

Imptv. always in a where the impf. has a .

b.

Before the endings הַ, וּ, יַ, the characteristic vowel appears under the first radical. Loose close of syllable: פָּתַחַה (§ 52*c*) write, I pray. *ā* is always thinned to *ī*: לִבֵּשׁ, לִבְשִׁי, לִבְשֵׁי. So with *ō* almost always before וּ and יַ, *e.g.* שָׁפַחַי, שָׁפַחִי, שָׁפַחֵי, but שָׁמְרָה, שָׁזְרָה.—Hence such forms as מְלִכִי, rule (*f.*), and מְכַרָּה, sell 25, 31, are exceptions.

The ground-form of the imptv. in *o* has *ō* under *d*. the first radical also before suffixes: כְּתֹבם write them, שְׁמַרְנִי keep me, רְדֹפֵהוּ persecute him.—But plur. עֲזְבוּ, *derelinquite eam*.—For the imptv. in *a* before suffs. cf. §79*g*.

§ 57. Imperfect Qal (cf. §53). The transit. impf. § 57.
is as follows: ^{a.}

| Plur. | | | Singul. | | |
|--------------------------|----------------------|----|----------------------|----------------------|----|
| תִּקְטְלוּ <i>f.</i> | יִקְטְלוּ <i>m.</i> | 3. | תִּקְטֹל <i>f.</i> | יִקְטֹל <i>m.</i> | 3. |
| תִּקְטְלוּ <i>f.</i> | תִּקְטְלוּ <i>m.</i> | 2. | תִּקְטְלִי <i>f.</i> | תִּקְטְלִי <i>m.</i> | 2. |
| נִקְטְלוּ (נִקְטְלוּ) 1. | | | אִקְטֹל (אִקְטֹל) 1. | | |

In pause: תִּקְטְלוּ, תִּקְטְלוּ; אִקְטֹל, אִקְטֹל.

b. The intrans. impf. has *ā* (in pause *ā*) תִּקְטֹל, תִּקְטֹל, תִּקְטֹל, תִּקְטֹל; תִּקְטֹל, תִּקְטֹל; תִּקְטֹל, תִּקְטֹל. — Imperfects with intransitive pronunciation are also formed from many verbs that have only *a* in the perf., *e. g.* שָׁכַב, שָׁכַב, impf. only יִשְׁכַּב; but by no means from all verbs with intrans. signification, cf. *e. g.* מָלַךְ, מָלַךְ.

c. *in* and *ûn*: תִּשְׁכְּבוּ, תִּשְׁכְּבוּ; יִלְקְטוּ, יִלְקְטוּ; תִּשְׁרְפוּ, תִּשְׁרְפוּ.

d. In the preformatives the original *ā* (cf. Arab. *jaqtulu*) has been thinned to *i* (§§11*f.* 65*f.* 71*m.* 73*k*); but in the 1. *sg.* to —, a result due to the preference of *ā* for S^ghōl (cf. §5*d*).

§ 58. § 58. Participle Qal. The part. in the active ^{*a.*} is written: קֹטֵל (קֹטֵל), inflexion like אֹיֵב, יָצַר §24*d*; fem. for the most part קֹטֶלֶת, inflected like יוֹלְדֶת §36*d*; *st. abs.* also קוֹטֵלָה. (*ô* of the first syllable has been obscured from *ā*, Arab. *qātīl*; cf. קָם §71*ga*). — Pass. קְטוּל, קְטוּלִים; קְטוּלָה, קְטוּלוֹת, §§23. 32.

b. NOTE 1. Forms like כָּבֵד heavy, כָּלֵא full, רָעֵב hungry (from verbs *med. ē*) are not so much real participles as rather verbal adjectives, to which in Arabic the adjectival formation *qātīl* corresponds (W. Wright, Arabic Grammar §230 Rem. a, §232 No. 3). Inflexion *v.* §25*f.g.h.*

2. From verbs *med.* \bar{o} only גִּזַּר Jer. 22, 25. 39, 17 is found *c.*
used as a verbal adjective (participle).

§ 59. II. Niph'al, (Niqṭal). The characteristic § 59.
of this voice is נ prefixed to the stem. *a.*

The \dot{i} -sound, which in the perf. and part. unites *b.*
this נ with the verbal stem to form נִקְטַל and נִקְטָל has
been thinned from original \ddot{a} (cf. *prim. gutt.* §65*l.k.*,
פִּרְי §68*cβ*, עִר §71*m*, עִע §73*k*).

In the inf., imptv., and impf. the syllable *hin* [*the c.*
aspirate to render audible the \dot{i} that has been put
before *n*, cf. Arab. VII 'inqātālā] has been prefixed to
the stem, of which the נ is regularly assimilated to
the first radical: inf. הִנְקִטַּל, imptv. הִנְקִטַּל, impf. יִנְקִטַּל.
(with syncope of ה, §10*d*).

The 1. sg. impf., besides אֶקְטֵר, אֶקְטֹר, also appears *d.*
as אֶמְלֵט, אֶדְרֵשׁ; voluntative always \dot{i} : אֶמְלִיטָה, אֶנְקִמָּה.
Cf. §68*h*.

2. and 3. fem. pl. (imptv. and) impf. have — *e.*
under the second radical, notwithstanding that — of
the ground-form has been lengthened from \dot{i} (Arab.
'inqātil and janqātīlu), *e.g.* תִּשְׁבְּרָה, תִּשְׁרַפָּה; so in pause:
תִּשְׁבְּרָה. Of the imptv. there happens to be no example
preserved.

NOTE. In the impf., inf., and imptv. \bar{e} is generally deprived *f.*
of the tone and shortened to \check{e} when a syllable follows with the
tone: אֶחָדָה הַפֶּדָה לֹא מֵעַמּוֹ 13, 9, הַפֶּדָה נָא 13, 14.

§ 60. § 60. III. Pi'el and IV. Pu'al (Qittēl and Quttal).

a. The characteristic of both, as also of the Hithpa'el, hence of the intensive stems (§49) in general, is the doubling of the second radical.

b. NOTE. When this letter has Š^wā under it, the Dāghēš is sometimes, acc. to §6f, omitted: so always in the Pi'el of בָּקַשׁ (seek) with the exception of the impvtv. (thus בִּקְשׁוּ, בִּקְשׁוּ, בִּקְשׁוּ; but בִּקְשׁוּ). Other examples, in which the vocal nature of the Š^wā is expressly indicated (by a Chātēph): הִלְלֵה (§5d) for *hallēlū*, לָקַחְהָ 2, 23.

c. A dark vowel serves, as in the causative stem (Hoph'al), to indicate the passive (Pu'al).

d. The perf. Pi'el had originally *ā* [Arab. II *qattālā*] in both syllables of the stem. The first *ā* has been in all cases thinned to *i* (cf. however קוּמַם §71b). The second *ā* has maintained itself α) before affirmatives beginning with a consonant קִטְלֵה, קִטְלֵה &c.; β) frequently in the ground-form when not in pause (cf. §14dβ): אָבַד, נָגַד, יָסַד, לָמַד, קָדַשׁ, שָׁלַם &c., esp. with an emphatic (ט"צ"ק) final consonant: שָׁקַץ, מָלַט, חוּק; and usually when the last radical, or the last but one, is ר or a guttural (§10a2.b2): שָׁבַר, בָּרַךְ, רָחַם, שָׁלַח. (Cf. also בָּלַח §74f). Elsewhere this *ā* has become *ē*, perhaps influenced by the analogy of the vowel of the impf.: קָטַל, קָטַלְה, קָטַלְה; further נָגַדְה, נָגַדְה, שָׁבַרְה, שָׁבַרְה.

e. Note the following: דָּבַר, דָּבַר, דָּבַר; דָּבַר, דָּבַר.

f. In pause *a* remains unlengthened almost always.

before הי , and often before הי , הי , הי . *E. g.* always הִבְרִיתִי , הִבְרִיתָ , שִׁבְרִיתִי , שִׁבְרִיתָ .

In the other moods \check{a} of the first syllable of the *g*-stem remains unchanged, while the original \check{i} of the second syllable has, through the influence of the tone, been lengthened to \bar{e} : inf. קָטַל , imptv. קָטַל [Arab. *qattil*], impf. יִקְטֹל , part. מִקְטֹל .

The preformative מ employed in the formation of *h*. the participles of the Pi'el and all following voices is connected with the pronoun מִי (§16*e*).

Part. Pi'el: מִקְטֹל and מִקְטָלָה (inflexion as in Qal).— *i*. Part. Pu'al: מִקְטָלִים , מִקְטָלָה ; מִקְטָלוֹת .

The two purely passive conjugations have gener- *k*. ally neither imptv. nor inf. The only exceptions are: imptv. Hoph. Ez. 32, 19. Jer. 49, 8; inf. Pu. ψ 132, 1; inf. Hoph. הִקְטָלָה (fr. הִקְטַל §68*c*) G. 40, 20, also Lev. 26, 43, Ez. 16, 4. 5.

§ 61. V. Hiph'il and VI. Hoph'al, (Hiqt'il and ^{a.} § 61. Hoqt'al). The first radical, which is vowelless, is preceded by a vowel introduced by the aspirate ה .

In the Hiph'il the verbal endings הִי , הִי , הִי do *b*. not have the tone.

The perf. Hiph'il had originally \check{a} in both syl- *c*. lables [Arab. *'aqtālā*]. The first \check{a} has always been thinned to \check{i} (but cf. §§65*k*. 68*c*β. 69*b*. 74*w*β, $\text{הִכְלִמְנוּ$ 1 Sam. 25, 7). The second \check{a} has maintained itself before end-

ings beginning with a consonant, *e. g.* הַקְטִילָם, הַקְטִילָהּ, but elsewhere it has become *i*, perhaps influenced by the *i* of the impf. &c.: הַקְטִיל, הַקְטִילָהּ, הַקְטִילוּ. (But cf. הִשְׁקָה §74*f*).

d. In pause הַקְטִילָהּ &c.; sometimes, however, *a* remains unlengthened.

e. In the inf., impf., and part. the original *i* of the second radical is lengthened to *i* (Arab. impf. *jaqtīlu*, part. *muqtīlun*), doubtless from analogy of the vowel in יָקִים (Hiph. ע"ו §71*b*; cf. Stade §91, König I, 210): inf. הַקְטִיל; impf. יִקְטִיל and part. מִקְטִיל with syncope of the ה (§10*d*).

f. Normal lengthening to *ē* only: in the ground-form of the imptv. הַקְטִיל (Arab. *'aqtīl*), in the jussive (§47*e*) יִקְטִל and before the unaccented affirmative נָה: imptv. הַקְטִילָהּ (impf. תִּקְטִילָהּ, as it happens, does not occur). The lengthened imptv., however, is written הַקְטִילָהּ.

g. *ū* is frequently found in the Hoph'al instead of *ō*; in the part. owing to the influence of the labial מ *ū* is, in fact, the usual vowel. *E. g.* הִשְׁלָכָהּ as well as הִשְׁלָכָהּ; part. מִשְׁלָךְ. Cf. פ"ג §67*g*.

h. Part. Hiph'il: מִקְטִילִים, מִקְטִילָהּ; Part. Hoph'al: מִקְטִילִים, מִקְטִילָהּ.

§ 62. § 62. VII. Hithpa'ēl (Hithqatṭēl). Character-
a. istics: Doubling of the second radical and the prefixing

of the syllable הֵה, the ה of which is syncopated in the impf. and part.

In prefixing the syllable הֵה the following rules *b.* are to be borne in mind: *α*) If the first radical is a dental (T-laut) the ה is assimilated, *e. g.* הַמְּטַהֵר *qui mundandus est*, מְדַבֵּר *colloquens*. Assimilation is also found in a few other cases, *e. g.* הִנְבְּאוּ *prophetaverunt*. *β*) If the first radical is a sibilant, ה is inserted after this letter, and made like to it in respect of hardness (§3), *e. g.* אֶשְׁמַר, שָׁמַר I shall take heed; מִסְתַּתֵּר, סתַּר hiding one's self; נִצְטַדֵּק, צַדִּיק we shall justify ourselves.

NOTE. In the single example beginning with ט, the ה that is *c.* to be expected (cf. Dan. 2, 9) has been completely assimilated to the ט: הַטְּהַרְּטוּ *purify yourselves* (from טָהַר) Isa. 1, 16.

Inflexion as in the Pi'el.—But: *α*) Before הֵה *d.* (imptv., impf.) the second radical seems to have had *a* more frequently than *ē*.—*β*) In the ground-form of the perf., imptv., and impf. *a* is frequently found instead of *ē*, *e. g.* הִתְחַזַּק.—*γ*) In pause *ē* of the perf., imptv., and impf. becomes *ā* (§14fβ); *e. g.* הִתְאַזַּר perf., הִתְקַדַּשׁ imptv., יִתְקַדַּשׁ impf.

§ 63. Infinitive Absolute. In addition to the *§ 63.*
ordinary inf. or *inf. construct* there is in Hebrew an *a.*
infinitive absolute, which derives its name from the circumstance that it is usually subordinated to another verbal form as absolute object, and can neither

govern a genetive (suff.) nor be governed by a preposition.

- b. The inf. absol. has *ô* in the second syllable of the stem in I, II, rarely in III, and in the single example of IV (גָּנַב 40, 15); *ê* for the most part in III, always in V, VI, VII.—Thus: I קָטַל (קָטַל). II הִקְטִיל, נִקְטַל. III קָטַל, rarely קָטַל. IV קָטַל. V הִקְטִיל. VI הִקְטִיל. VII הִקְטִיל.

- c. B. Use of the Infinitive Absolute.—With the finite verb: 1. It corresponds to the Latin gerund in *do*, *e. g.* Thus shall ye bless the children of Israel אָמַר לָהֶם *ius dicendo* Num. 6, 23; she sat down over against him בָּמַטְהוּרֵי קֶשֶׁת making distant like bowmen (§74*b*)=at the distance of a bowshot Gen. 21, 16; esp. הֵיטֵב *bene faciendo*=*bene*, הִרְבֵּה (§74*wδ*) *multum faciendo*=*multum* 41, 49.

- d. 2. With verbs from the same stem: α) immediately before the finite verb (only the negation stands generally immediately after the inf., but see Gen. 3, 4. פֶּן 49, 8) it emphasizes, strengthens, *e. g.* מוֹת תָּמוּת thou shalt surely die 2, 17, רָאוּ רָאִינוּ we have clearly seen 26, 28; esp. in adversative sentences, *e. g.* יִסֵּר יִסְרֵנִי אַחֵר נֶאֱסָרָה (§80 note α) פֶּן 118, 18; וְהָיִיתָ לֹא תִהְיֶה we will bind thee, but kill thee we will not, Judges 15, 13.

- e. β) immediately after the verb it indicates the continuance, or the lasting effect of the action, *e. g.*

יִשְׁפֹּט שָׁפוֹט אָמַר saying continually Jer. 23, 17; he will always play the judge G. 19, 9. Sometimes in such a way that another inf. is strengthened and a new idea added, *e.g.* יָצָא וָשׁוּב it flew continually to and fro 8, 7; וָעָלוּ וָבָכּוּ they went up, weeping all the time 2 Sam. 15, 30. The new verb may also stand between the parts of the other verb: וַיֵּשְׁבוּ הַמַּיִם וַיִּמְדּוּ הָאָרֶץ הַלֵּוֹה וָשׁוּב and the waters subsided gradually from off the earth 8, 3; וַיֵּסֶד אֲבָרָם הַלֵּוֹה וַיִּסּוּעַ הַנֶּגֶבָה and A. moved gradually towards the south-land 12, 9.

With the derived voices we often find the inf. *f.* Qal, *e.g.* מוֹת יוֹמָת טָרָה טָרָה 44, 28 and always מוֹת יוֹמָת; but also גָּלַב גָּלַבְתִּי 40, 15 &c.

§ 64. Wāw Consecutive. In the course of a statement the Hebrew very often pictures to himself an act, which by the beginning of the sentence (impf.; imptv.; part. with הִנֵּה §47iβ; a statement of time and such like) has been assigned to the future, as completed; and in like manner, after an act has, by the beginning of the sentence (esp. perf.), been designated as completed or past, he very often transfers himself to the time of its occurrence, *i. e.* to the time when it was still uncompleted.—This change in the point of view is indicated, particularly in prose, by the particle *wā* (then), *Wāw consecutive*. The term *Wāw conversive* is less appropriate: since generally a perf.

with this Wāw must be rendered by a verbal form of the future, and an impf. by an expression of the past, it was supposed that this Wāw “converted” the signification of the perf. into that of the impf. and *vice versâ*.

- b. NOTE. Specially noteworthy are וַיְהִי־הָיָה, the “prophetic formula”, and וַיְהִי the “narrative formula”.—α) וַיְהִי־הָיָה (properly “and it will come to pass”, though often to be left untranslated), *e. g.* וַיְהִי־הָיָה בְּלִי-מָצֹאֵי יְהוֹרֶגְנִי and every one that findeth me will slay me 4, 14, cf. 12, 12; very common in prophetic speech, esp. before specifications of time: וַיְהִי־הָיָה בְּאַחֲרֵית הַיָּמִים Isa. 2, 2 &c.—β) וַיְהִי (prop. “then it came to pass”, likewise to be often left untranslated), *e. g.* וַיְהִי־וַיִּשְׁמָע . . . וַיֵּצֵא and when he heard, (then) he left 39, 15; וַיְהִי אַחֲרַיִם הַחֲבָרִים הָאֵלֶּה וַיְהַאֲקִיֵּם נֶפֶשׁ and (it came to pass) after these things (that) God tempted 22, 1.

- c. I. Wāw consecutive of the perfect has been weakened to ׀, thus identical, as regards the vocalisation, with Wāw copulative. It is however clearly distinguished from the latter in many cases by the position of the tone in the following verbal form, the tone after Wāw consec. being thrown forward on the last syllable—which finds a natural explanation in the similar function of the *wa* which, so to say, throws the act forward into the future. This advance of the tone has no effect on the vocalisation of the verbal form (§11c1 does not come into operation). Examples: וַיֵּצֵא וַעֲמַדְתִּי לְיָד־אָבִי *steti*, I will go out and (then) stand by my father's side 1 Sam. 19, 3; וַעֲמַדְתָּ *stetisti*,

וַיֵּצֵא וַיַּעֲמֵד בְּהָרַיִם go out and (then) stand on the mountain
1 Kings 19, 11; מָחָר חֹדֶשׁ וַיִּנְעֻקְדָּהּ to-morrow is new moon,
then wilt thou be missed 1 Sam. 20, 18, בְּיוֹם אֲכַלְכֶּם
וַיִּנְעֻקְחוּ עֵינֵיכֶם G. 3, 5.

The tone is not thrown forward: regularly α) in d.
pause*: וְאַכְלִיתָ וְשָׂבַעְתָּ and thou shalt eat and be satis-
fied Deut. 8, 10; β) in the 1. pl.: we will go three days'
journey into the wilderness and (then) sacrifice נִלְךָ
בַּמִּדְבָּר וְזָבַחְתָּ Ex. 8, 23; γ) in the Hiph'il with the affor-
matives הָ— and הִ: and it [the wild beast of the field]
will destroy your cattle and make you few in number
וְהִכְרִיתָה אֶת־בְּהֶמְתְּכֶם וְהַמְלִיטָה אֹתְכֶם Lev. 26, 22;—for
the most part δ) when two tone-syllables would other-
wise come together: when thou shalt come into the
land and (then) shalt dwell therein וַיֵּשְׁבָתָּ בָּהּ Deut.
17, 14; ε) in the Qal of verbs ל"ה and ל"א: and I will
blot out וַמְחִיתִי 7, 4, and thou shalt call his name
וְקָרָאתָ אֶת־שְׁמוֹ 17, 19;—often ζ) with the endings הָ—
and הִ in the Qal and Niph'al of verbs ע"י and ע"ע, e. g.
וְסָרָה and she will retire Isa. 11, 13 (from סָרָה), but
also וְסָרוּ.

II. Wāw consecutive of the imperf. (§e—n) is e.
written: וַיָּקָטַל; before א with compensation lengthen-
ing וַיִּקָּטְלוּ, e. g.: he died and they buried him וַיִּקְבְּרוּ

* Sometimes also with other disjunctive accents: ψ 28, 1
וַיִּנְמְשְׁלֵתָּ, 1 Sam. 29, 8 וַיִּלְחֲמֵתָּ (other exx. in Driver 2nd ed. §104).

אָר; and she watered the camels and I asked her
וַאֲשָׁאֵל אֹתָהּ 24, 47.

f. NOTE. The preformative *ʔ* never receives Dāghēš (§6f3): וַיִּהְיֶה, וַיִּקְרָא, וַיִּסְפֹּר; but וַיִּסְפֹּר, וַיִּקְרָא.

g. The heavy prefix *wa* draws the tone to itself. This explains* the fact that the last syllable of the impf., when without affirmatives, in many cases either loses the tone (of course only when the last syllable is an open one, cf. §13,9) or is at least shortened (hence the impf. with Wāw cons. is often orthographically identical with the jussive). In pause the tone returns to the ultima.

h. The 1. *sg.* retains the tone on the last syllable and likewise remains otherwise unchanged: וַאֲשָׁמִיד, וַאֲשָׁלִיף and *defective* וַאֲשָׁלֶף; but וַיִּשְׁמַד, וַיִּשְׁלַף; וַאֲשַׁב, but וַיִּשְׁב, from יָשַׁב (§68f); וַאֲשַׁיב and וַאֲשַׁב, but וַיִּשְׁב §71x; וַאֲשִׁם, but וַיִּשֶׁם (§72a.d).—Exceptions: α) ל"ה often, §74u; β) from הָלַךְ: †וַאֲלָךְ together with וַאֲלָךְ (5, except in pause); וַאֲלָךְ (4); from עָיַד: †וַאֲעִיד (2) and †וַאֲעִיר; from שָׁיַב: †וַאֲשַׁב and †וַאֲשִׁיב.

i. Wāw cons. is frequently joined to the cohortative:
e. g. 4 times in the Pent.: וַאֲשָׁלֶכְהָ 32, 6, וַיִּהְלַמָּה 41, 11, וַנִּפְתָּחָהּ 43, 21, וַאֲתָהּ Num. 8, 19; in 5 פֶּפֶּ: 3, 6. 7, 5. 69, 12. 90, 10. 119.

k. With strong verbs: α) Niph'al וַיִּקְבַּר, וַתִּקְבַּר; וַיִּפְלֹט,

* Otherwise F. Prätorius, Ztschr. f. d. Alttest. Wiss. 1883, p. 24 f.

in pause נִצְמַל §14/α, retrogression of tone only in נִצְמַד Num. 23, 5.—β) Hiph'il, \dot{i} becomes \bar{e} : $\text{וַיִּשְׁכַּן, וַיִּבְדֵּל}$.

With guttural verbs. As in §k, but α) in Niph'al ל sometimes retrogression of the tone, *e. g.* וַיִּלְכְּהֶם (always), וַיִּאָסֶה (4) and וַיִּאָסֶה (2), $\text{וַיִּשְׁאָר, וַיִּשְׁתָּר}$ 7, 23; but וַיִּשְׁחַח , וַיִּאָבֵק , וַיִּחַלֵּק ; β) in the Pi'el of verbs *med.* ר retrogression: $\text{וַיִּגְרֹשׁ, וַיִּתְּנָה, וַיִּשְׁתָּר}$; but וַיִּמָּאֵן .

With other weak verbs except those ל"ה . We are *m.* here concerned with the Qal and Hiph'il. In the latter we find retrogression of the tone wherever there is an open preformative syllable. In detail:

$\text{וַיִּאָכַל, וַיִּיָּאכַל, וַיִּאָכַל, וַיִּיָּאכַל}$. פ"א.

$\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה, וַיִּוָּסֶה, וַיִּיָּוֶסֶה}$. Hiph. $\text{וַיִּוָּסֶה, וַיִּיָּוֶסֶה}$. פ"ר. $\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה, וַיִּוָּסֶה, וַיִּיָּוֶסֶה}$!

$\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה, וַיִּוָּסֶה, וַיִּיָּוֶסֶה}$. Hiph. $\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה}$. פ"ר.

$\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה, וַיִּוָּסֶה, וַיִּיָּוֶסֶה}$. Hiph. $\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה}$. ע"ר.

$\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה, וַיִּוָּסֶה, וַיִּיָּוֶסֶה}$. Hiph. $\text{וַיִּיָּוֶסֶה, וַיִּוָּסֶה}$. ע"ע.

With verbs ל"ה . Here the ending ה־ is in most *n.* cases thrown off, the form thus becoming identical with the jussive (§74o—t).

§ 65. Guttural Verbs are verbs in which one א of the radicals is a guttural. Verbs ל"א §75 and a few פ"א §66 present several deviations and are therefore treated separately. In verbs ל"ה §74 the ה is only mater lectionis. Here, on the other hand, belong

§ 65.
a.

also in pause). In the part. usually שָׁלַח and always מִשְׁלַח.

NOTE. Exception: impvtv. in \bar{o} : וַיִּשְׁלַח 43, 16.

3. *a* frequently re-appears where it stood at an *f*. earlier period of the language, especially under the preformative of the impf. Qal (§57*d*). With complete close of syllable chiefly before ה, *e. g.* נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר; rarely before ע and ה, *e. g.* נִעְזָר, נִעְזָרָה. Very often Chāṭēph acc. to §10*a*4: נִהַרְג, נִחַלֵּם; נִעְזָרָה, נִעְזָרָה; then before Š^hwâ, acc. to §5*f*: נִעְזָרָה, נִעְזָרָה; נִעְזָרָה, נִעְזָרָה.

NOTE. Š^hghôl remains in the 1 sg. impf. Qal: אֶחְמַל, אֶחְמַל, *g.* אֶחְמַל. The only exceptions are: וַאֲחֶרְגָה 27, 41, וַאֲחֶרְגָה Job 16, 6, וַאֲחֶרְגָה Job 23, 9 and וַאֲחֶרְגָה, §740*e*.

4. Instead of the original *a* frequently the cognate *h*. Š^hghôl, esp. in the syllable before the tone: *a*) Impf. Qal. First, when the second radical has *a*, *e. g.* נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר, and with Chāṭēph: נִחְמַד; נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר; before Š^hwâ acc. to §5*f*: נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר. Secondly when the stem begins with א, *e. g.* נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר and 42, 29 נִחְמַד (Baer ש, *v.* §6*b*1); seldom elsewhere: נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר.

NOTE. The other verbs with א are: נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר; *i.* נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר (§66, 6), נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר.

β) Niph. and Hiph.—Niph. perf. and part.: נִחְמַד, נִחְמַל, *k.* נִחְמַד, נִחְמַל, נִחְמַר, נִחְפַּר, נִחְפָּר; before

Šwâ: נֶאֱסַף and נֶאֱסָפוּ. — Hiph.: הֶעֱבִיר, הֶעֱבִירוּ; וְהֶחֱלָה, וְהֶחֱלָלוּ.

l. NOTE. The original *a* (§59*b*) under : of the Niph. is preserved in נִחְבְּאֵי *occultavisti te* 31, 27; נִתְרַץ *tremendus* ψ 89, 8 (alongside of נִתְרַץ) and often עָשִׂה, עָשִׂוּ (§74): נִעְשִׂה, plur. נִעְשִׂוּ, part. נִעְשִׂיחַ, but 3. *f. sg. perf.* נִעְשִׂתָה and נִעְשִׂתָה.

m. γ) When the tone advances for — and — — often — and — —, *e. g.* impf. Qal נִחְסְרוּן, נִיחְדְּלוּ, נֶאֱסָפִי, נֶאֱסָפִי, along with נִחְדְּלוֹן, נֶאֱסָרָה; — Perf. Hiph. with Wāw cons.: וְהֶאֱבִלְתִּיהָ, וְהֶאֱבִלְתִּי, וְהֶאֱבִלְתִּי; וְהֶעֱבִרְתִּי, וְהֶעֱבִרְתִּי, but וְהֶעֱבִרְתִּי.

n. III. Šwâ.—1. Instead of Šwâ mob. generally Châṭēph-Páthach. קָטְלָתָם: קָטְלָתָם; קָטְלָה: קָטְלָה; אָחָקָה: אָחָקָה; וְיִקְטְלוּ: וְיִקְטְלוּ; וְיִמְחָרוּ: וְיִמְחָרוּ.

NOTE. Châṭēph-Šēghôl (§10*a3*): אָמַר to speak, speak thou, (לְאָמַר §10*c3*); אָכַל eat thou, לְאָכַל to eat. With the tone thrown forward: אָכַלְתָּ to eat of it.

p. Šwâ quiescens α) remains in an accented penult, *e. g.* שְׁלַחְתִּי, also before תָּן, תָּן, *e. g.* שְׁלַחְתָּם, יִרְעֶתָן. — β) Elsewhere in an unaccented syllable the pronunciation is in most case lightened by means of Châṭēph, cf. אָחָרָה, אָחָרָה; but also אָחָרָה, אָחָרָה; וְהֶחֱלָה, וְהֶחֱלָלוּ. Châṭēph also in 1. plur. perf., when the position of the tone is changed by suffixes, *e. g.* יִרְעֶנּוּ, יִרְעֶנּוּ; we know thee, שְׂכַחְתָּהּ, שְׂמַעְתָּהּ.

q. Miscellaneous. 1. Position of the tone after Wāw cons. *v.* §64*l*.

2. Verbs *med. gutt.*: α) Imptv. Qal בָּהָר, *pl.* בִּהְרֵי; *r.* זָעַק, זִעְקִי, זִעְקֵי; β) In Pi. of ר בָּרַךְ receives Chāṭēph-Páthach instead of Š^wâ, when the vowel of the כ is accented, *e. g.* וַיְבָרְכֵהוּ, but פ 72, 17 וַיְתַפְּרְכוּ; γ) In יִצְחָקְלִי 21, 6 Chāṭēph serves to lighten the pronunciation.

3. Verbs *tert. gutt.*: α) In an accented ultima, *i. e.* ^s esp. in the 2. *f. sg. perf.*, a helping-Páthach is inserted; the following ה, however, retains Dāghēš and Š^wâ, *e. g.* קָטַלְתָּ: שְׂבַחְתָּ, לָקַחְתָּ, הִנֵּשְׂתָּ (Hiph. of נָשָׂא). שְׂמַעַן 4, 23 for שְׂמַעְנָה.—β) In (those forms of) the imptv., juss., impf. with Wāw cons. of the Hiph'il (whose affirmatives do not begin with a vowel) the second radical has *a* instead of *ē*, *e. g.* יִקְטֹל: וְיָבִטָה, וְיִשְׁמַע; וְיִשְׁעַב (from יָרַע §68). But in the 1. sing. impf. acc. to §64*h* וְיִשְׁעַב.—γ) Part. fem. הֹלֶה, *e. g.* מִצְרַעַת, מִצְרַחַת, בִּרְחַת, בִּרְחָה, קָטַלְתָּ.

§ 66. Verbs א"ע. Verbs beginning with א are § 66.^a verbs *prim. gutt.*, see §65, esp. *o*. We have here to do with the inflexion of the impf. Qal in a few of these verbs.—In the impf. Qal א quiesces in *ô* which has been obscured from *â* (*ja^ākhál* became *jâkhál*, then *jôkhál*).

always in: 1. יָאֲבֹד, יִאֲבֹד, יִאֲבָד, יִאֲבָדָה, יִאֲבָדָה.

2. אָכַל, אֲכַל, יִאֲכַל, יִאֲכָל, יִאֲכָלָה, יִאֲכָלָה.

3. **אָמַר** speak; **יֹאמַר**, **יֹאמְרָא**; **יֹאמְרוּ**, **יֹאמְרוּ** [Job ch. 3—42, 1 : **יֹאמְרוּ**]. **אָמַר**; **יֹאמַר** (also in pause); further two verbs that are also ל"ה (§74):

4. **אָבָה** be willing, **יֹאבָה**. 5. **אָפָה** bake, 3. *m. pl.* **יֹאפּוּ**; for the most part in: 6. **אָחַז** seize: **יֹאחַז**, **יֹאחֲזוּ**; 1. *sg.* **יֹאחֲזֶה** (17 times *ô*, 3 times acc. to §65*i*);

rarely in: 7. **אָסַף** gather, carry off (44 times as *prim. gutt.*; 3 times *ô*: **הִסָּף** *ψ* 104, 29, **אִסְפָּה**, **יֹאסֶף**, cf. König I, 382 f.). [**יֹאסֶף** from **יָסַף** belongs to §68].

b. **אָהַב** (§54*d*), love, has in the 1. *sg.* **אָהַב** (4) and † **אָהֶב**, in the other forms always **יֹאהֶב** &c. (§65*h*).

אָחַר, 1. *sg.* **יֹאחֲרֶה** and I stayed 32, 5 (elsewhere *Pi.*, §65*c*).

c. **א** of the stem is always dropped in the 1. *sing. impf.* *Qal* (**אָמַר**, **אָכַל**), seldom in the other persons, cf. **אָסַף** above and **יֹאחֲזֶה** 2 Sam. 19, 14 for **יֹאחֲזֶה**.

§ 67. *a.* § 67. Verbs פ"נ. In verbs פ"נ the נ, when pointed with Šwâ quiescens, is assimilated (§10*g*) to the second radical, *e. g.* **יֹקְטַל**, but from **יָפַל** (fall) **יֹפַל**; **יֹקְטִיל**, **יֹפִיל**.—But **יֹקְטַל**, inf. and impvtv., **יָפַל** and hence inf. with **לִיָּפַל ל** (§55*d*).

b. NOTE. The assimilation is not unfrequently dispensed with in pause, *e. g.* **יֹקְטִיר**, but **יֹקְטִיר** (4); **יֹקְטִישׁ** and **יֹקְטִישׁוּ**.

c. Verbs פ"נ *med. gutt.* retain the נ, *e. g.* **יֹנָאֵךְ**, **יֹנָאֵךְ**, **יֹנָאֵךְ**. One impf. in *ô* (contrary to §65*ea*): **יֹנָאֵךְ** (growl, roar).—Exceptions: α) Niph'al, **יָנַח**. **יָנַח** *descendit*; β) impf. *Qal* **יָנַח** together with **יָנַח**.

d. The following (in addition to those *med. gutt.* §c) have the impf. in *a*: **יֹגֵשׁ** approach, **יֹשֶׁק** kiss, **יֹדֵל** flow

[and the rare verbs, יָתַר, יָתַד, יָשַׁל].—*ō* and *a* are found in: יָשַׁךְ, יָשַׁךְ (2) bite; יָדַר and יָתַדָּר (11), יָדַד (3) vow; יָדַד and יָדַדָּר, יָתַדָּר wander, flee.

Inf. Qal. נָשַׁח and נָפַח (blow) reject the *נ* and *e*. receive as compensation the ending ח (cf. §§68*f*. 74*k*): נָשַׁח (9), suff. גָּשַׁחָם (§36*b*); נָפַח blow. Note in addition: נָעַח (2), touch, as well as נָנַע (6) and נָטַח, plant, as well as נָטַע (4).—נָחַן *v.* §*i*, נָשָׂא §76*e*.

In the imptv. Qal the same two verbs, as also נָנַע, *f*. and נָסַע (remove), נָשַׁל *exuere*, נָשַׁק (kiss), reject the *נ*. The forms that occur are: נָשַׁח, נָשַׁחָה, נָשַׁח 19, 9, נָשַׁח, נָשַׁח, also נָשַׁח, נָשַׁח.—נָפַח.—נָעַח (3); נָסַע (4); נָשַׁל (2) put off, נָנַע 27, 26.—נָחַן §*i*, נָשָׂא §76*e*.—But נָדַד, נָפַל, נָהַג, נָטַע, נָטַח.

The vowel of the Hoph'al denoting the passive is *g*. always — (§61*g*), *e. g.* נָהַג, נָפַח, נָשַׁח.

נָקַח, take, follows, except in the Niph'al (נָקַח), *h*. the analogy of verbs פָּנַח (נָפַח): imptv. נָקַח; inf. נָקַח, with ל: נָקַחָה (נָקַחָה §65*sa*); impf. נָקַח, *pl.* נָקַחו (without Dāghēš, *v.* §6*f*3); Hoph. impf. נָקַח.

נָתַן, give, assimilates its last radical to the following ח (§10*g*), *e. g.* נָתַחָם; 2. *masc. sg.* generally *plene* נָתַחָה; 1. *pl.* נָתַחו; inf. נָתַח (for *tint*), suff. נָתַח; imptv. נָתַח; impf. נָתַח; Niph. only impf. נָתַח.

Concerning doubly weak verbs like נָשָׂא, נָשָׂא, נָטַח, *k.* נָטַח, נָסַח, נָכַח cf. §76.

§ 68. Verbs פֿ"י (פֿ"י I. class, originally פֿ"י). Verbs פֿ"י are those verbs whose first radical was originally ו (וֹלַד, Arab. *wāḷadā*; cf. וֹלַד child 11, 30). This ו (cf. §10e) has passed into י in I, III, IV, and VII in part, but has maintained itself, protected by the preformative of the voice, in II, V, VI, and VII in part, viz:

- a. 1. at the beginning of a syllable as a consonant:
 - α) always in Niph'al: וּלְבַד, וּלְבַדּוֹ the day of his being born; β) sometimes in Hithp.: הִתְוַדָּה confess, בְּהִתְוַדָּע 45, 1 when he made himself known, וְהִתְעַל he will reason.—וֹלַד, וַחַשׁ, וַעַץ retain י in the Hithp.
- c. 2. at the end of a syllable as a vowel: α) fusion with the homogeneous vowel in the Hoph'al; הִקְטַל, הִוַּרַד, הִוַּרְדָּה; β) contraction with the original *ā* to *ô* in Niph'al (§59b): נִוְלַד *natus est*, נִוְלַד *natus*, and in the Hiph'il (§61c) הִוְלִיד *genuit*, וְיִוְלִיד, וְיִוְלִיד, מוֹלִיד.

NOTE. Inf. Hoph. of וֹלַד with assimilation of the י (cf. §70) הִוְלַדָּה (§60k).

In the Qal we find two modes of inflexion:

- a. 1. Impf. with the vowels *i á*: וְשָׁן sleep, inf. (with ל) וְשָׁן, וְשָׁן, וְשָׁן, וְשָׁן take possession of, possess (*med. ē*, cf. וְשָׁן), inf. וְשָׁת (49; Judges 14, 15 וְשָׁת), imptv. וְשָׁ (2), וְשָׁ and וְשָׁת; impf. וְשָׁת, וְשָׁת fear, imptv. וְשָׁ, impf. וְשָׁ *v. §76g*.—In the same way are formed the impfs. of: יָעָה (*med. ē*), יָגַע,

יָעַץ, יָעַד. (Inf. and imptv. are wanting). || — From יָסַד, found, inf. (with ל) לִיָּסַד. (Impf. and imptv. wanting).

NOTE. יָקָר be precious, Impf. יִקָּר and יִקָּר. — בָּרַךְ, בִּרְכָה, בִּרְכֵה. burn, e. Impf. תִּבְרַךְ and תִּבְרָךְ.

2. Impf. with the vowels \acute{e} , * or \acute{e} \acute{a} , (7 verbs): יָשַׁב, *f.* sit, dwell; inf. שָׁבַת, suff. שָׁבַתִּי; imptv. שֵׁב, שֵׁבָה, שֵׁבִי, שְׁבִי; Impf. יָשַׁב, נִישַׁב, נִישָׁב, נִישָׁב §64*h*. — So: נָלַד, *peperit, genuit*, Impf. תִּלְד, תִּלְדֵּךְ (not in pause), תִּלְדְּךָ; also יָרַד *descendit*, imptv. יֵרַד, יֵרְדָה, יֵרְדֵה; Impf. יֵרַד, יֵרְדֵךְ, יֵרְדְּךָ; for יָדָע *v.* §76*g*. — And 3 verbs *tert. or med. gutt.*: יָדַע, know, יָדַעַת, imptv. יָדַע; Impf. יֵדַע, יֵדַעַךְ, יֵדַעְךָ; יָקַע be sprained, Impf. תִּיָּקַע 32, 26; יָחַד be united, Impf. תִּיָּחַד 49, 6.

NOTE. 1. Inf. sometimes in יָחַד (cf. §55*b*): יָחַדָּה (often), יָחַדָּה (4), *g.* יָחַדָּה. || 2. Inf. abs., where it occurs, regularly: יָחַדָּה, תִּלְדָּה. || 3. יָכַל be able, inf. יָכַלָה, inf. abs. יָכַל, Impf. יֵכַל. || 4. יָחַב give; only imptv. יָחַב; go to! יָחַבָה (even when several persons are addressed, 11, 3, 4) and יָחַבָה.

Niph., 1. sing. Impf. has always י: יָחַבָּה, יָחַבָּה. Cf. *h.* §59*d*!

יָחַבָּה, go, in the inf., imptv., and Impf. Qal and in *i.* the Hiph'il follows the analogy of יָחַב: inf. יָחַבָה (but with suffixes יָחַבְתִּי); imptv. יָחַב, יָחַבָה, יָחַבִּי, יָחַבִּי, יָחַבִּי, יָחַבִּי; Impf. יָחַב, יָחַבְךָ, יָחַבְךָ, יָחַבְךָ; Hiph. יָחַבְתִּי. — But יָחַבְתִּי, יָחַבְתִּי. — Exceptions *e. g.* יָחַבְתִּי &c., יָחַבְתִּי.

* \acute{e} in the second syllable from original \acute{y} ; cf. Arab. *wālādā*, Impf. *jālīdu*. Cf. also יָחַב §67*i*.

k. NOTE. לָבָה *age*, come! even when a female 19, 32 and several persons 31, 44 are addressed.

§ 69. § 69. Verbs פ"י (פ"י II. class, originally פ"י).

a. Qal. The imptv. is not found, inf. only יָבֵשׁ Isa.

27, 11.—יָטֵב be good, יִיטֵב and יָטֵב, וַיִּיטֵב; יָנֵק suck,

יָיֵק || וַיִּיָּקֶץ, וַיִּיָּקֶץ, but 9, 24 וַיִּיָּקֶץ || יָבֵשׁ.

(Arab. *jābīsā*) be dry, inf. יָבֵשׁ and 8, 7 יָבֵשׁ, impf. יָבֵשׁ,

וַיִּיָּבֵשׁ, וַיִּיָּבֵשׁ; Hiph. הִיבֵשׁ after the analogy of verbs פ"י.

b. Hiph'il. Original *aj* (cf. §61c) is contracted to *é*:

יִיטֵיב, מִיטֵיב, הִיטֵיב &c.

c. NOTE. Uncontracted forms: הִיטֵרֵךְ Prov. 4, 25, הִיטֵרֵךְ make plain, imptv. פֶּ 5, 9 Q^{érè} הִיטֵרֵךְ K^éthibh). Cf. also G. 8, 17 הִיטֵרֵךְ Q. (הִיטֵרֵךְ K^éthibh).

d. Sometimes double forms: יִיטֵיב, יִיטֵיב &c.

§ 70. § 70. Verbs צ"י (פ"י III. classe). In a few verbs פ"י, esp. those whose second radical is צ, the first letter of the stem, when pointed with Š^{wâ} quiescens, is assimilated to the second, as in verbs פ"י. Manifold variations appear in the inflexion, as is shown by the following summary:

יָצַק, pour, inf. יָצַק; imptv. יָצַק and יָצַק; impf. יָצַק

and (e. g. 28, 18. 35, 14) יָצַק (intr. יָצַק). Hiph. הִיָּצַק

set, place; Hoph. הוּצַק be poured, יוּצַק, מוּצַק.

יָצַר form, impf. יָצַר and יָצַר. Niph. נִיצַר;

Hoph. יוּצַר.

יָצַח burn, impf. יָצַח. Niph. נִצַּח be set on fire;

Hiph. הִצַּח.

(יצג), Hiph. **הִצִּיג** place, **מִצִּיג**, **אֲצִיגָה**, Hoph. impf. **יִצַּג**.

(יצע), Hiph. spread out. **יִצֵּעַ**; **יָצַע** impf. Hoph. or perf. Pual.

(יצב), Hithp. **הִתְיַצַּב** (take one's stand) seems not to belong here; for the Niph. **נִצַּבָּה**, Hiph. **הִצִּיב**, Hoph. **מִצֵּב** are rather to be taken from **נָצַב** (פ"נ).

§ 71. Verbs ע"ו*. In consequence of its semi-vocalic nature (cf. §10*d*) ו, when second radical, is thrown out or loses its value as a consonant: in all verbs that are weak in no other respect (*e. g.* **קִים** arise, **רִים** be high, **שׁוּב** return), and in the majority of verbs with a guttural (*e. g.* **נִיחַ** rest). Verbs of this class are given in the lexicons under their respective infinitives (§48*e*). § 71.
a.

NOTE. ו remains as a consonant in all verbs ל"ה and in a few with a guttural (*e. g.* **אָנִיחַ** expire).

I. Formation of the intensive Stems. The *b.* doubling of the ו or of the י that has taken its place to lighten the pronunciation is rare (note esp. **קִים** from **קִים**); the same is true of the Pilpël formation (**תִּשְׁגִּיחַ** from **תִּשְׁגִּיחַ** [שׁוּג]), thou wilt hedge round Isa. 17, 11): generally, in order to preserve the intensive character,

* According to A. Müller, Stade, Nöldeke, Hommel and others, verbs ע"ו, ע"ו and verbs ע"ע were originally biliteral stems, at a later period lengthened and sharpened respectively. We feel bound however, for the present at least, to adhere to the view hitherto generally accepted.

the third radical has been doubled: קָטַל, קוֹמִים (from *qawmēm*, cf. §60*d*); קָטַל, קוֹמִים, קוֹמִים; הִתְקַטַּל, הִתְקוֹמִים. — With reference to the change of the first vowel occasioned by the weakness of the Wāw these voices (conjugations) are named Pôlêl, Pôlal, Hithpôlêl.

- c. The active Pôlêl and the passive Pôlal are distinguished from each other (apart from the plur. part., cf. §60*i* מְקַטְּלִים, מְקוֹמְלִים) only in the follg. forms:

Act. קוֹמִים / קוֹמְמָה, קוֹמְמָה, קוֹמְמָה. יְקוֹמִים. תְּקוֹמְמָנָה. מְקוֹמְמָה.

Pass. קוֹמִים / קוֹמְמָה, קוֹמְמָה, קוֹמְמָה. יְקוֹמִים. תְּקוֹמְמָנָה. [מְקוֹמְמָה].

- d. II. The remaining Voices.—Rule for the tone. The endings הִ—, וְ, יְ— are not accented (§50*b*β) from a desire to give more weight to the shortened verbal stem.

- e. NOTE. α) For the accentuation of the perf. with הִ— and וְ after Wāw cons. see §64*d*ζ. || β) The lengthened imptv. has the tone for the most part on the ending הִ— before an immediately following ש—hence also before יִהְיֶה (= אֲרֵי), e. g. שָׁ 3, 7 קוֹמְמָה ה' 3, 7, Isa. 44, 22 שִׁיבָה אֵלַי.

- f. Transitive Qal. (§ *f.g.h*).—1. In the perf. the vowel sound *a*, characteristic of the second radical, has completely thrust out the וְ together with the preceding vowel: קָמַתָּה, קָמַתָּה. The length of the vowel in the 3. *m. sg.* קָם is to be explained in the same way as the accentuation of the stem-syllable in 3. *f. sg.* קָמָה and 3. *pl.* קָמִי.

2. Participles. α) The act. part. קָם is to be explained from the ground-form of the participle (cf. §58a, Arab. *qâtîl*.—*qânîm*, [*qâim*], *qâm*); fem. קָמָה. — β) In the pass. part. קָם the obscure vowel of the passive (*û*) predominated.

3. In the other moods *qnum* became *qûm*: קָם inf. *h*. and imptv., יָקָם impf. (But inf. abs. קָטוּל: קָם).

Intransitive Qal (*med. ē* and *ō*).—מָתָה die, *f*. מָתָה, *i*. 2. מָתָה, 1. מָתָה, *pl*. מָתָה, מָתָה; part. מָתָה *mortuus*, *f*. מָתָה *mortua*; inf. מָתָה (abs. מָתָה); imptv. מָתָה (written *defective*); impf. יָמָתָה. || בּוֹשָׁם be ashamed, בּוֹשָׁה, 2. *f*. בּוֹשָׁה, 1. בּוֹשָׁה; *pl*. בּוֹשָׁה, 1. בּוֹשָׁה (2. *pl*. had probably short *o*); part. *pl*. בּוֹשָׁה; imptv. בּוֹשָׁה, בּוֹשָׁה; impf. יָבוֹשָׁה. || אָרָה shine, אָרָה; imptv. *f*. אָרָה.

Niph'al.—The vowel of the stem, which has become monosyllabic, is *ô* in all the moods. Inf. and imptv. יָקָטָל: יָקָטָל; impf. יָקָטָל: יָקָטָל.

Hiph'il.—Here *ṛ* has been completely thrust out *l*. by the following heterogeneous vowel without being able to modify it, impf. יָקָטָל (Arab. *juqîmu*)*.

The vowel of the preformative syllable (§m—p).— *m*. 1. Owing to *ṛ* being dropped as a consonant we have for the most part an open preformative syllable.

* This *î*-sound (cf. also part. *muqîmun*) seems to have given rise to the *î* in יָקָטָל, in יָקָטָל and also in יָקָטָל. Cf. §61c.e.

perf., by *e* (יְ—, —) in the impf. — This vowel, which receives the tone in those cases where the stem-syllable would otherwise be entitled to it, is always employed in the perf. Niph., never in the Hoph. and perf. Qal (§*p.f.*), but for the most part elsewhere (*i. e.*, since no relevant instance of the impf. Niph. occurs, in the perf. Niph. and Hiph., and in the impf. Qal and Hiph.).
 Exx.: יָקוּם, תִּקְוִינָה; הָקִים, תִּקְוִינָה.

NOTE. Is it likely that the parting-vowel is not, properly speaking, an inserted vowel, but the vocalic final sound of the stem, which has been preserved (König I, 322), and is, in so far, analogous to the "union-vowel" (§§22*d*. 79*e*). In Arab. the vowel of the stem is shortened: 'āqāmā, 'āqamtā.

In the perf. Niph., at least when the tone is drawn forward by the parting-vowel, *ō* of the stem-syllable becomes *û*: יָסוּג he has retired, יִסְגֹּתִי. — In the 5 cases in which the tone advances two syllables (2. *m. pl.*) *ō* has maintained itself: נִפְצְרוּ they are scattered, נִפְצְרוּם.

The parting-vowel is sometimes omitted. The following examples show the changes thereby produced in the vowel of the stem. Impf. Qal תִּשְׁבֹּן, תִּשְׁבִּינָה; perf. Hiph. הִיפֹתִי I have swung, הִנֵּפְתָּ thou hast swung; impf. Hiph. *f. pl.* תִּבְרִיאוּנָה they will bring, תִּשְׁבִּינָה they will bring back.

NOTE. The parting-vowel is always omitted in the Hiph. of *u*. מוֹת, *e. g.* הִמָּתָה *interfecisti*, הִמָּתִי, with the tone thrown forward הִמָּתִי *et interficiam eam*, הִמָּתָה; often in בִּיא § 76*h*.

v. In the perf. Hiph. the stem-syllable has sometimes *ē* for *i* notwithstanding the parting-vowel, esp. after Wāw consec., *e. g.* הִקְיִיתָ, but הִקְמִיתָ and thou wilt raise up.

w. Jussive.—Qal יִקָּם. Hiph. יִקָּם, *tert. gutt.* יִקָּם (cf. §65sβ).

x. Wāw cons.—Qal וַיִּקָּם, וַיִּקָּם; *tert. gutt.* or וַיִּקָּם, וַיִּקָּם (exception וַיִּקָּם). Hiph. וַיִּקָּם; *tert. gutt.* or וַיִּקָּם, וַיִּקָּם. || But 1. *sg.* acc. to §64*h* וַיִּקָּם, וַיִּקָּם, וַיִּקָּם.

y. Miscellaneous: α) נָתַתָּ, rest, double Hiph'il: הִנֵּיתָ *quiescere fecit*, נָתַתָּ &c.; הִנֵּיתָ lay, throw down, נָתַתָּ, נָתַתָּ. || β) מָוֵל circumcise. Niph'al מָוֵל, *pl.* מָוֵל, part. *pl.* מָוֵל.

§ 72.
a. § 72. Verbs ע"ו.—Not a few ע"ו stems allow their ו to pass more or less frequently into י (cf. §10*d*). Since the vowel of the stem-syllable adapts itself in such cases to the י, the result is a number of forms which resemble shortened Hiph'il-forms and which are in fact by many regarded as such, *e. g.* בִּין he observed.—The stems referred to are: *bûn*, *gô^ach*, *gûl*, *dûgh*, *dôn*, הָוֵל, הָוֵל, הָוֵל, לֹוֵן, *nûr*, *rûbh*, שָׁוֵה, שָׁוֵה, שָׁוֵה, שָׁוֵה, שָׁוֵה.

b. Qal (§b—e).—Perf. and part. as in ע"ו, *e. g.* בָּנָה, בָּנָה, בָּנָה, בָּנָה (part. *pl.*) &c. Part. pass. בָּנָה 1 Sam. 9, 24.

c. Perf. with *i* only 4 times: בָּנָה (Dan.); בָּנָה (Job); בָּנָה (Jer.).

d. In the other moods the follg. have in most cases *i*:

impf. רָבִין, juss. רִבֵּן, Wāw cons. רִיבֵן, inf. בִּין, imptv. בִּין, בִּינָה; so: רָגִיל, רָגִילִין, רָגִיב, רָגִישׁ, רָגִישִׁים, רָגִישִׁי, רָגִישִׁיךָ, רָגִישִׁיךְ. A preference for *û* is shown by: חָוֵל, impf. חָוֵל, imptv. חָוֵלִי, and חָוֵשׁ, impf. חָוֵשׁ, imptv. חָוֵשִׁה.

α) רָדוֹן 6, 3 in another signif.—β) Inf. קָלֵן (6), קָלֵןִי.—γ) Inf. קָלֵןִי 24, 63 along with קָלֵןִי ψ 119, 148.—δ) Inf. almost always קָלֵןִי.—ε) Inf. only קָלֵןִי.—ζ) קָלֵןִי Kthîbh, קָלֵןִי Q^{rê}.—η) also קָלֵןִי.—θ) Inf. adverb. קָלֵןִי ψ 90, 10.

NOTE. Impfs. of the form רָבִין are either not at all or only *e*. by their signification to be distinguished from impfs. Hiph'il.—2. The inf. in *î* is also used as inf. absol.; cf. however שָׁה Isa. 22, 7, רָב Jud. 11, 25, שָׁה Neh. 8, 8, שָׁה Isa. 61, 10.

Niph'al, Hiph'il (Hoph'al) as in verbs ע"ו be *f*. intelligent; Hiph. inf. רָבִין, impf. רָבִין. Pôlêl &c. as in ע"ו (§71b).

Only in a few verbs is ר certainly the original *g*. radical*: קָץ denominative perf. from קָץ summer (to spend the summer) Isa. 18, 6.—Also the Pilpêl קָלֵל (preserve, provide for): קָלֵל, קָלֵלִי, קָלֵלִיךָ, the Pôlêl קָוֵן (lament, moan) from *qîn*, and perhaps זִיד (boil, be proud), perf. זָדָה, impf. זָדָה; Hiph. זָדָה, זָדָהִי.

As regards the position of the tone, what has been *h*. said under ע"ו §70*d.e* applies here also, *e. g.* שִׁתָּה ה' ψ 9, 21, שָׁמִי אֶתִי בְּבוֹר Gen. 40, 15. Also in certain other

* A comparison of Arab. and Ethiop. makes it probable that ר is also the original radical in several of the verbs cited in §a, cf. Nöldeke ZDMG 1883, 525—540.

cases, esp. with a following guttural, the endings הַ—, רַ— receive the tone: רָבִי 26, 22.

i. י as a firm consonant is rare, *e. g.* אָוִיב, אָוִיבְתִּי.

§ 73. Verbs ע"ע. These are verbs that have the second and third radical alike.

b. I. The intensive Stems (§*b—e*).—1. Formation regular. Pí'el: הָלַל, הִלֵּל, מִלֵּל, קָלַל, impf. אֶרְפֵּן, יִמְשֹׁשׁ, יִפְעֹל; inf. with בָּ and suff. בְּעֲנִי 9, 14 (§6/3) *med.* אָמַרְרָה, אָמַרְרָה. Pu'al: מְהַלֵּל, יוֹהֵלֵל. Hithp.: יִתְהַפֵּן, יִתְפַּלֵּל, הִתְפַּלֵּל, הִתְפַּלֵּל 18, 26.

c. 2. Insertion of an unchangeable *ô* after the first radical (cf. III Arab. *qâtälä* and §49*g*): Pô'el, Pô'al, Hithpô'el (orthographically identical with Pôlël &c., and inflected in the same way, §71*b.c.*). Examples: יוֹהִילֵל he maketh fools of; מְהוֹלֵל mad, יִתְהוֹלְלוּ they will be mad; תִּסְבִּיב she will surround; נִתְרוֹצְצוּ struggled 25, 22; לְהִתְנַלֵּל 43, 18.

d. 3. Pilpēl: גָּלַל, גָּלְגְּלִיתִי, הִתְגַּלְגַּל.

e. A few verbs form their intensive stems in more than one of the ways just enumerated, sometimes with a difference of meaning, as יוֹהֵלֵל he will praise, יוֹהִילֵל (§*c*); sometimes without, as רָצַחְתָּ thou hast destroyed, נִרְצַחוּ.

f. II. The other Voices. Main rule. The two identical consonants are contracted to one double consonant; the vowel of the second radical appears

under the first. Owing to this shortening of the verbal stem, the endings הַ, הִ, הֵ remain unaccented (cf. §71*d*): הַתָּה be terrified: perf.: הִתָּה, *f.* הִתָּה, *pl.* הִתָּה; סָבַב, inf. and imptv. סָבַב.

The tone is thrown forward on the endings הַ, הִ, הֵ: *g.* often after Wāw consec. §64*dε*; frequently before a guttural, *e. g.* רָבִי עֲבָדִים 1 Sam. 25, 10; sometimes also elsewhere, esp. 3. *pl.* perf., *e. g.* פָּ 3, 2. 55, 22. 104, 24.

Exceptions. In Qal the follg. are not contracted: *h.*
α) the parts. and the inf. abs. in all cases: שָׁדַד, שָׁדָד, שָׁדָד;
β) the 3. perf. of transit. verbs in most cases, esp. before suffixes: סָבַב, סָבַב, סָבַב; but also סָבַב;
γ) sometimes the inf. after ל, *e. g.* לְגַזֵּז 31, 19, but also לְגַזֵּז.

Lengthening of the vowel of the stem-syllable. *i.*
If the word ends with the double consonant, Dāghēš is dropped. *ā* is not lengthened in such cases (§11*e*2). The stem-vowel of the Hiph'il appears as *ē* (*i* impossible before the double consonant), *e. g.* הִקְטִיל: הִקְטִיל, הִקְטִיל; often, esp. in the perf. 3. *pl.* and 3. *m. sg.*, as *ā*: הִסָּבַב, הִסָּבַב he has crushed.

Vowel of the preformative syllable. As in ע"ו *k.* (§71*m—p*). 1. α: Hiph. impf. הִפָּר, inf. and imptv. הִפָּר; Qal impf. הִפָּר, Niph. perf. הִפָּר. || 1. β: Hiph. perf. הִפָּר, part. הִפָּר (cf. מִקְרִים §71*n*). || 2.: Hoph'al הִפָּר, firm *ū*.

Parting-vowel. (Cf. §71*q—v*). To secure the *l.* distinct pronunciation of the double consonant a parting-vowel is inserted before the affirmatives ת and נ:

in all four voices (thus also in the Hoph. and in the perf. Qal): \bar{o} in the perf., \acute{e} (עִ, עֵ) in the impf. and * imptv.— \bar{o} and \bar{e} of the stem-syllable with Dāghēs are then shortened to \ddot{u} and \ddot{i} , since a long vowel cannot stand in an unaccented firmly closed syllable. \bar{o} : Qal סְבוּחָי, סְבוּחָם; Niph. נִקְלָחִי; Hiph. הִסְבֵּחַ. \acute{e} : Qal רָסַבְי, הִסְבִּיחָה; Hiph. רָחַלְיָה, רָחַלְיָה.

NOTE. Examples of the Hoph. with a parting-vowel do not occur. The unchangeableness of the \ddot{u} in the preformatives is attested by the part. *f. pl.* מְסֻבִּים.

m. Doubling by way of compensation. Since in forms without affirmatives the final letter is not orthographically recognizable as a double consonant, the first radical is sometimes doubled, as if by way of compensation: thus besides רָסַב we have רָסַב, רָסַב, רָסַב; Hiph. impf. נִסְבַּ and נִסְבַּ. This doubling is seldom found in the plur.: נִקְלָחִי (without Dāg. in the 2. radical), נִסְבַּ.—(In Aramaic this is the prevailing formation).

n. Omission of the doubling. From the fact that the double consonant at the end of the word is neither in the spoken nor in the written form recognizable as such, we can understand how now and then the doubling is even elsewhere dispensed with. Qal impf. 3. *pl.* רָסַבְי they will devise 11, 6; 1. *pl.* נִסְבַּ, cohort. נִסְבַּ [happens not to occur], נִבְלָה we will confound 11, 7;

* Probably; examples have not been preserved.

Niph. perf. 3. *f. sg.* נִשְׁמָה, נִפְצָה 9, 19; 2. *m. pl.* נִמְקָתָם (ye pine away, are wasted), וְנִמְלָתָם 17, 11.

Intransit. Qal. α) Perf. with *ō*: רָבַי 49, 23, from *o. rābhōbh*.—β) Impf. serval times with the vowels *ē á* (cf. וְיִכְבֵּד), esp. יָמַר he is bitter, וָאָקַל and I was despised, *pl.* וְגָלְלִי; וַיַּחֲזִי, וַיַּחֲזִי; וַיֵּרַע he will be wicked, וַיֵּרַע, but וַיִּתְקַל 16, 4; וַיֵּרֶךְ he will be tender; וַיִּצֹר, וַיִּצֹר and it was straitened [not to be derived from וַיִּצַּר]; וַיִּשָּׂם 47, 19 from וַיִּשָּׂם.—γ) Inf. בָּשָׁגָם in their erring 6, 3.

Wāw consec. יָרַסְב; Hiph. וַיִּרְגַּל. *p.*

§ 74. Verbs ל"ה.—Verbs ל"ה are really ל"י. The § 74.
 י shows itself α) in the part. pass. Qal: שְׂבִיחַת הָרָב, גָּלְלִי *a.*
gladio captæ 31, 26; β) sometimes before the endings
 הָ, הִי, הֵי, esp. in and before the pause: יִשְׁתַּיֵּן *bibent*,
 וַיִּפְשֵׁי הַסִּיָּה my soul fleeth.

NOTE. That several verbs had originally י as 3. radical is *b.*
 still to be seen in a few isolated forms. Note esp. שָׁלֵו *tranquillus*,
 שָׁלֵו together with וַיִּשְׁלֵו; also the Pīfel formations: נִצְיָה be be-
 coming, lovely (from נָצַח), part. בְּנֵי־חַיִּי like bowmen 21, 16
 (from נָצַח), and the frequently occurring וַיִּשְׁתַּיֵּן (§56).

In all other cases the third radical has lost its *c.*
 value as a consonant: either it coalesces with the
 preceding vowel or it is entirely dropped. In both
 cases ה stands at the end of the word to indicate the
 long vowel (§2*b*).—Cf. also §31*b*.

I. Coalescence of the י with the preceding vowel *d.*
 (§2*d—e*).

1. *ê* in the ground-form of the imptv. Qal, *e. g.* רָאָה, and, with orthographical retention of the י, before ת and נ of the passive perfects (Pu., Hoph. and mostly Niph.), *e. g.* נִגְלִיתִי, צִיִּיתָהּ *iussus es*, הִחַלִּיתִי I am exhausted.

- e.* 2. *î* (almost always י—) before ת and נ of the perfect: α) always in that of the Qal: רָאִיתִי, רָאִיתָ, רָאִינוּ. β) for the most part in the perfects of the other active voices and the Hithp.: בָּסִיתִי, בָּסִיתָ, בָּסִינוּ, הִשְׁקִינוּ, הִתְעַנִּיתָ, הִתְעַנִּינוּ, הִשְׁקִינוּ, הִתְעַנִּינוּ; sometimes *ê*, esp. in 1. *sg.*: קָנִיתִי together with קָנִיתָ (8), וְהִפְרִיתִי, וְהִפְרִיתָ, וְהִרְבִּיתִי, וְהִרְבִּיתָ. || γ) always in the 1. *pl.* Niph.: נִגְלִינוּ; only exceptionally in the sing. וְנִקִּיתָ then art thou clean, free 24, 8.

- f.* II. Omission of the י, with retention—in certain cases lengthening or (and) modification (*Umlautung*)—of the preceding (original) vowel:

1. In the ground-form of all perfs., קָטַל: עָשָׂה: עָלָה; נִקְטַל: נִרְאָה; הִקְטִיל: הִגָּלָה; so also בָּלָה (§60dβ), צָוָה; אָוָה; הִשְׁקָה (§61c); הִתְוַדָּה.

- g.* 2. With half lengthening (*Umlautung*) of *a* to *ê*: α) in all imperfs. without affirmatives, *e. g.* רָאָה, יִשְׁמָנָה, אֲשַׁקֶּה, יִצְוָה. || β) In the ground-form of all participles, *e. g.* מִרְאָה, הַנִּרְאָה, הַנִּשְׁמָנָה showing (part. pass. Qal §aa). || γ) Before נָה in imptvs. and impfs. (י is generally retained in the written form), *e. g.* imptv. רְאִינָה, impf. וְתִרְעִינָה, וְתִתְקִינָה.—The perfect agreement

of all the voices in this respect is probably owing in part to artificial assimilation.

3. In the ground-form of the imptvs. (except Qal), *h*.
e. g. קָטַל, צִיָּה, הִקְטִיל, הִקְרָה.

4. In the inf. absolute: קָטַל, רָאָה, also רָאוּ; קָטַל, *i*.
 קָטַל, הִקְטִיל, הִרְבָּה (§70d).

5. In the inf. (constr.), which receives in all the *k*.
 voices the ending ת (cf. §67*e*) preceded by *ô*: רָאוּת, לְהִרְאוּת.—As exceptions without ת: רָאָה 48, 11. עָשָׂה 50, 20, עָשׂוֹ 31, 28.

6. In the perf. the 3. fem. sing. with the old end-*l*.
 ing *ath* was at first pronounced *galajath*, then *gālâth*,
e. g. עָשָׂה Lev. 25, 21; usually, however, with a double
 feminine ending עָשָׂתָה, הִרְבָּתָה, עָנָתָה.

III. Omission of the י along with the preceding *m*.
 vowel or Šwâ mobile before the affirmatives וּ, י—
 (ה— cohort. see §7), *e. g.* קָטַלְוּ and קָטְלוּ; רָבּוּ, קָטְלוּ;
 רָבּוּ, וְהִקְטִילוּ; וְהִרְבּוּ, וְהִקְטִילוּ, and before suffixes,
e. g. רָאָם *vidit eos*.

IV. Apocope of י and the preceding vowel at the *n*.
 end of a word (§7*n—u*): *A.* seldom in the imptv. of the
 Pi'el, Hiph. and Hithp.: צִיָּה (3) and צִי (10) order; נִסֵּי
 try; הִרְבָּהוּ and הִרְבּוּ increase; הִרְבָּה (2) and הִרְבּוּ (6);
 הִעָלּוּ (3) lead up; הִעָלָה (7) and הִעָלָה (6) from הִעָלָה
 and הִעָלָה (6) from נִכָּה §76*d*.

B. In the jussive and after the impf. with Wāw *o*.

consec.:—1. Qal: α) וַיִּשָּׁב; || β) with the vowel lengthened וַיִּשָּׁבַת, וַיִּבְבֶּה, וַיִּרְדֶּה; juss. אֶל־תִּשָּׁבַת; || γ) mostly with a helping vowel (§12n) וַיִּבֶן, וַיִּגַּל, וַיִּפֶן, וַיִּרֶב, וַיִּרְהַ &c., juss. יִרְבֵּה, יִגַּל &c.; *med. gutt.* וַיִּשַׁע, וַיִּמַּח 7, 23; || δ) with a helping vowel and the principal vowel lengthened וַתִּפֶּן (s. γ!), וַתִּרֶב (γ!), וַתִּרְא, juss. תִּרְא, תִּרְא (41, 33 Baer וַתִּרְא!); *med. gutt.* וַתִּבְכֶּה, וַתִּתַּע; || ε) *prim. gutt.*: וַיַּעַל, וַיַּעֲשֶׂה, וַיַּחֲזֵק, וַיַּהֲרֵר, juss. יַעַל.—1. *sg.* וַאֲעֵל, וַאֲעֲשֶׂה (cf. §p and §65g); but with suffixes וַאֲעֵשְׂתָּה 12, 2.

p. When the verb is at the same time *prim. gutt.*, the impf. of the Qal (except in the 1. sing.) is identical with that of the Hiph.: וַיַּעֲלֶה Qal (cf. וַיַּעֲמֵד), he will go up; Hiph. (cf. וַיַּקְטִיל, וַיַּקְדִּיר) he will lead up.—1. *sg.* Qal וַאֲעֵלָה, Hiph. אֶעֱלֶה; but after Wāw consec. both וַאֲעֵל.

q. NOTE 1. Notwithstanding the guttural at the beginning we find וַיַּחֲזִיר, but plur. וַיַּחֲזִיחוּ.—2. וַיִּהְיֶה, וַיִּהְיֶה see §76b.c.—3. The very common 3. *m. sg.* impf. Qal of וַיִּרְא with Wāw cons. is וַיִּרְאָה, the other apocopated forms of the impf. and the juss. acc. to §oδ.

r. 2. Niph'al: תִּפְגַּל may she be uncovered; *prim. gutt.* וַיִּפְגַּל, וַיִּפְגַּל; *med. gutt.* וַיִּפְחַח!

s. 3. Intensive stems. Without compensation lengthening (cf. §11e2) *e. g.* וַיִּרְבֵּה, וַיִּרְבֵּה; *ā* also with *med. gutt.*: וַיִּתְעַר, וַיִּתְעַר (although impf. Pi. וַיִּתְעַר).

t. 4. Hiph'il: α) וַיִּתְּשֶׁק, וַיִּתְּשֶׁק, וַיִּתְּשֶׁק (as in Qal), juss. יִתְּשֶׁה. || β) with helping vowel וַיִּתְּשֶׁק, וַיִּתְּשֶׁק, juss. יִתְּשֶׁה. || γ) *prim. gutt.* וַיַּעֲלֵל, וַיַּעֲלֵל.

u. The apocope of the הָ in the impf. is not unfrequently dispensed with: α) in the jussive, *e. g.* וַתִּרְאָה

and let it appear 1, 9;—β) after Wāw cons., esp. in the 1. sing., *e. g.* וְאַרְאֶה and וְאַרְאֵה, and, though not exclusively, in the later books, *e. g.* וְיִשְׁתַּחֲוֶה, וְתִבְכֶּה, וְיִשְׁתַּחֲוֶה &c.

The indicative is used instead of the cohort. which *v.* occurs only three times (ψ 77, 4. 119, 117. Isa. 41, 23): נַעֲשֶׂה אִדָּם let us make; אֵלֶּכְהָנָא I will go up now; לָכֵּה נִשְׁקֶה (§68*k*) 19, 32.

Miscellaneous: α) In the forms without affor- *w.* matives the impf. has sometimes ה־ for ה־, esp. in pause or when followed by א or ז, from considerations of rhythm or euphony, *e. g.* תַּעֲשֶׂה עִמָּנִי 26, 29.—β) Sometimes, particularly in the 3. *m. sg.*, — appears as the vowel of the preformative in the perf. Hiph. (cf. §61*c*), *e. g.* הִרְאָה (5), הִגִּלָּה (12) and הִגִּלָּהּ; before suffixes הִרְאָם (3), הִרְאָנִי and הִרְאָנִי (9). In the other persons only: הִלְאֵתִיךָ I have wearied thee Micah 6, 3, הִרְאֵתִיךָ Deut. 34, 4.—γ) Niph'al of עָשָׂה see §65*l*.—δ) הִרְבֵּה is used adverbially: “much” “abundantly”; the feminine form הִרְבָּה serves as inf. absolute.—ε) הִשְׁתַּחֲוֶה, Hithpa'el from שָׁחָה (§*b*) bow, fall down, 2. *m. sg.* הִשְׁתַּחֲוִיתָ; impf. וְשִׁתַּחֲוֶה, *pl.* וְשִׁתַּחֲוּוּ, with Wāw cons. *sg.* וְיִשְׁתַּחֲוֶה for *wajjištáchw*, וְיִשְׁתַּחֲוֶה, *pl.* וְיִשְׁתַּחֲוּוּ.

§ 75. Verbs ל"א.—The weak consonant א (cf. § 75. *a.* §10*c*) can have neither a short vowel before it nor Š^hwâ (quiescens) under it. On the contrary א has

always a long vowel before it as if the syllable were an open one, *e. g.* קָטַל: מָצָא find, נִקְטַל: נִמְצָא; before ת and נ it is, in fact, entirely disregarded by the punctuation *e. g.* קָטַלְתָּ: מָצַאתָ, קָטַלְנוּ: מָצַאנוּ. Hence ē in the intransitive perfects even before ת and נ, *e. g.* מִלְאֲתִי: הִפְעַלְתִּי, יִרְאֶתָּה: הִפְעַלְתָּ, יִרְאֶתָּה: הִפְעַלְתָּ.

- b.* א is a guttural. Hence 1. preference for the *a*-sound, in the imptv. and impf. Qal: מָצָא, יִמְצָא; 2. not Šwâ mobile but Châtēph, יִלְדֶּה: מִצְאָה. Owing to the weakness of its guttural sound, however, א does not receive Páthach furtive: מִצְא, כְּלוּא, הִמְצִיא.

- c.* NOTE. The follg. phenomena are also explained by the weakness of the א-sound: α) א is sometimes dropped, *e. g.* בְּחִטֵּי 20, 6 for בְּחִטֵּי; הִצֵּי Job 1, 21=הִצֵּי, מִלֵּי Job 32, 18.—β) Šwâ mob. is sometimes elided before א, and the vowel of א transferred to the foregoing consonant (cf. §10c2): יִרְאֶתָּה (3), fear ye, from יִרְאֶתָּה, and, with א also rejected orthographically: אֶהְיֶה 31, 39 for אֶהְיֶה, cf. below §e.

- d.* Effects of the analogy of verbs ל"ה.—1. Before ה א quiesces in Šghôl, *e. g.* תִּקְרָאֲהָ: תִּבְרָאֲהָ they will call, תִּמְצָאֲהָ: תִּרְאִיָּה imptv. רָאִיָּה: מִצְאֲנָה find ye (*f.*).—2. In all the perfs. from Niph'al onward א quiesces before ת and נ in Šērê: נִמְצָאתִי, מִלְאֲתִי, נִגְלִיתִי.

NOTE to 2.: No example of the Pu'al occurs; of the Hoph'al only הִבְאֵה Ezek. 40, 4. Nevertheless König I, 617 likewise defends the universality of the ē-sound.

- e.* Relationship of verbs ל"א and ל"ה. Forms from verbs ל"א are not unfrequently found inflected wholly

יָגַר fear. Perf. and part. (§58c) Qal.—Imptv. יִגְרֶה, impf. יִגְרֶה (from *gûr*).

וָסַף add, Qal only perf. and part.—Impf. and inf. acc. to §68 from the Hiph. (which has a perf. and part. of its own: הוֹסִיפִים, הוֹסִיף).

יָקַץ Qal only impf. §69a.—Perf. הִקְיָץ, inf. בְּהִקְיָץ, imptv. הִקְיָצָה, impf. also אֶקְיָץ (from *qîs* or *qûs*).

כָּשַׁל stumble. Qal: perf., part., inf. abs.—Niph.: impf., inf., also part.

נָגַשׁ approach. Qal: impf., inf., imptv. §67d.e.f.—Niph.: perf., part.

נָהַג lead. Qal: perf. (7), imptv. נִהְגָה.—Hiph.: impf., inf., perf. (2).

שָׁתָה drink.—Hiph. הִשְׁתָּה.

§ 78. The Verb with Suffixes. I. Infinitive and Participle. The inf. and the part. being really nouns have usually appended to them the suffixes of the genitive or the nominal suffixes (§22). Since this genitive may also be a genitive of the object (§21f), the suffix of the inf. and part. often denotes the accus., *e. g.* יִרְאַה (§55b), יִרְאַתָּה *timor tuus* Job 4, 6 and *timor tui* the being afraid of thee Deut. 2, 25; שְׁלָחוֹ: his letting go Ex. 11, 1 and: to let him go Ex. 4, 23; דִּבְרוֹ his speaking and, Gen. 37, 4, to speak to him.

b. Only the acc. of the 1. sing. is expressed by a special accusative form יָי, that is, by a verbal suffix:

always with the inf., with the part. only in the sing. and even then only in poetry. In f. בָּשַׁלְתִּי at my sending, when I send Ezek. 5, 16, לִשְׁלַחְתִּי in order to send me 2 Sam. 13, 16; so לְבַקְשֵׁנִי (ק without Dāg. §60*b*), לְהַמִּיתִנִּי.—Part. הַמֵּאַזְרֵנִי who girdeth me פ 18, 33; עֹשֵׂנִי who created me Job 31, 15. 32, 22, but also עֹשֵׂי (cf. §31*c*) my creator Job 35, 10; רֹאֲתִי he that seeth me (*ā* pausal for *ē*) Isa. 47, 10, but 3 times also רֹאֲי. Much more frequently מַפְלִיטִי my deliverer פ 18, 3, כָּל-מֵצֵאִי every one that findeth me Gen. 4, 14, &c.

§ 79. The Verb with Suffixes.—II. Perfect, §. 79.
Imperfect and Imperative. The suffixes of the perf., impf. and imptv. denote (almost without exception, cf. צִמְחָתִי §4*a*) the accus. of the personal pronoun. This acc. may also be expressed by the particle אֶח (§43*f*): וַיִּשְׁמְרֵנִי and וַיִּשְׁמֹר אֶתְנִי and he kept us. This is especially the case when it is necessary to indicate the pronoun of the 2. plur.: כֶּן does not occur at all as a verbal suffix, כֶּם only once with the perf. (בְּרַכְוִיכֶם פ 118, 26) and seven times with the impf. (Stade §635): the language avoided long forms; and in addition the affixing of כֶּם and כֶּן to the 3. *f. sg.* and 3. *pl.* would have produced forms inadmissible in Hebrew (König I, 219).

The acc. of the reflexive pronoun is not expressed *b.* by a suffix but by the reflexive stems (Niph. and Hithp.);

thus *יִרְאִיךָ* can signify only *videbunt eas*.—For the dative of the reflex. pron. we often find לְ (§ 45) with suffixes: *וַיִּקְחֵהוּ לְמִנָּה שְׁתֵּי נָשִׁים* and L. took unto him two wives 4, 19, *כָּל־אֲשֶׁר לָקְחוּ לָהֶם* all that they had taken unto them 1 Sam. 30, 19.

c. As regards its consonants the suffix of the verb is identical with that of the noun, except that in the noun the suff. of the 1. sing. is *i*, in the verb *nî*: *קוּלִי*, but *רָאִינִי viderunt me*, *יִרְאִינִי videbunt me*.—Suff. 3. *m. pl.* *מוֹ* often in poetry, *e. g.* *וַיְבַהֲלֵמוּ* ψ 2, 5 (§22ie. ka).

d. With suffixes appended the verbal forms assume in part another form older than that which they now present when standing alone (cf. §§51—53):

α) Perf. 3. *f. sg.* *הָיָה*—*בָּאֲתָנִי, הִחַזְקָתָנִי*.

2. *f. sg.* *הָיָה*, gen. *def.* *הָיָה*: *נִתְחַיְיָהוּ, רִמְיָתָנִי*.

2. *pl.* *הָיָה*: *הִעֲלִיתָנִי* ye have brought us up

Num. 20, 5. 21, 5, *צִמְתָּנִי* ye have fasted unto me (from *צִים*) Zech. 7, 5 seem to be the only examples:

β) impf. and imptv. *f. pl.* *הָיָה*.—Impf.: *תִּחַשְׁבֵּנִי* Job 19, 15, *תִּזְכְּקֶנָּה* Jer. 2, 19 (3. *pl.*) and *תִּרְאֵנִי* Cant. 1, 6 (2. *pl.*) are the only examples. I know no example of the imptv. (Cant. 2, 5 is followed by other masculine forms.)

Between suffixes beginning with a consonant and *e*. verbal forms that end with one there often* appears a vowel (before ה, indeed, generally only as a vocalic glide, Š^wâ mobile; in pause ה—), the so-called union vowel, which has now got to be regarded as the remnant of a vocalic final sound that has more easily maintained itself in the middle of a word, that is, before suffixes (cf. §22*d*. König I, 219*f*.). This vowel appears in the perf. as *a*, in the impf. and imptv.** as *ē*:

| | | | | |
|--------|--------------|-------------|-------------|-------------|
| Perf. | *** שָׁמְרִי | נָתַנְיָ* | נָתַנְנִי | נָתַנְנָם |
| Impf. | וּשְׁמְרִי | וּנְתַנְהוּ | וּנְתַנְנִי | וּנְתַנְנָם |
| Imptv. | שְׁמְרִי | נְתַנְהוּ | לְמַדְנִי | תִּנְּנָם |

NOTE. 1. *ē* in the perf. always before the suff. of the 2. *f. f.* *sg.* ה, *e. g.* שָׁבַחְתָּ, שָׁלַחְתָּ, נָשַׁלַּחְתָּ, הִתְוַדַּחְתָּ and, deprived of the tone, אָהַבְתָּ § *h2*. (ה— only twice, after רָא and אָרָא: Isa. 54, 6. 60, 9). See Böttcher §881*γ*.

2. *a* with the impf. and imptv. esp. before ה. Then often contraction to ה— *e. g.* וַיִּכְרָה and he recognized her, וַיִּכְרָהָ scribe *eam*; but also half lengthening to *ē*, *e. g.* וַיִּשְׁמְרָהָ, וַיִּתְּנָהָ *ama eam*. Seldom *a* before other suffixes: וַיִּתְּנָהָ 19, 19, וַיִּתְּנָהָ 29, 32.

* Not in the 3. *f. sg.* of the perf. (*v. §h2*), nor yet with the modus energicus of the impf. and imptv. (*v. §80*).

** The ground-form of the imptv. has certainly had consonantal final sound from the first. Accordingly we must here assume that the vocalisation has followed the analogy of the impf., see Nöldeke ZDMG 1884, 408 end.

*** Páthach, *v. §12c*.

* Contracted from *ahû* (cf. יָרָו §22*d*), which form is sometimes found in pause, *e. g.* יָרָהוּ.

- g.* Phonetic law—§11*d* (cf. 50*a1*). וְרָדַם, וְרָדַם vowelless as in וְרָדַם—Exceptions: *α*) Hiph'îl הִצִּילָנִי, הִקְטִילָנִי; *β*) perf. Qal מָכַרְנִי, מָכַרְוּ, מָכַרוּם; *γ*) impf. Qal in *a*: וְשָׁלַחְנִי, וְשָׁלַחְהוּ, וְשָׁמַעְנִי; *δ*) imptv. Qal in *a*; וְשָׁמַעְנִי, וְשָׁמַעְנִי.
- h.* Laws of the tone. 1. The suffixes: נִי, נִי, הוּ, הֵ (and poet. מוּ) are always unaccented: וְשָׁמַעְנִי, וְשָׁמַעְנִי, וְשָׁמַעְנִי. —2. The ending תֵּ— of the 3. *f. sg.* perf. (primarily to avoid non-Hebrew forms, cf. §*a* end) has always drawn the tone to itself: וְשָׁמַעְתָּ R. had stolen the Teraphim 31, 32, וְשָׁמַעְתָּ, וְשָׁמַעְתָּ. (Exception Cant. 8, 5).
- i.* Miscellaneous. *α*) The 3. *f. sg.* perf. with the suffix הוּ often appears as וְשָׁמַעְתָּ, with הֵ always as וְשָׁמַעְתָּ. Examples: וְשָׁמַעְתָּ and וְשָׁמַעְתָּ, in pause always וְשָׁמַעְתָּ *posuit eum*, &c.; וְשָׁמַעְתָּ וְשָׁמַעְתָּ *irritavit eam*. —*β*) 2. *m. sg.* perf. Note the short vowel before נִי, due to the analogy of וְשָׁמַעְנִי &c., *e. g.* וְשָׁמַעְתָּ, וְשָׁמַעְתָּ; in pause וְשָׁמַעְתָּ &c. —*γ*) The verbal ending *û* is very often written *defective* before suffixes: וְשָׁמַעְתָּ 19, 16.
- § 80. Nûn demonstrativum. Before the suffixes: נִי, הֵ, הוּ, הֵ, when appended to the impf. or to the ground-form of the imptv., we often find the syllable *an*, especially in pause and with a real cohortative (לֵךְ וְנִמְכְּרֵנִי go to, let us sell him 37, 27). This *an*, now for the most part meaningless, is the remnant

of a *modus energicus* (§47*g*), hence more appropriately termed Nûn demonstrativum than, as usually, Nûn epentheticum. The vowel *a* has maintained itself before נִי, but has elsewhere passed into accented —. נ assimilates itself to a following ד; whereas a following ה is usually assimilated to the נ. In this way, apart from a few exceptions, we derive the following forms:

נִי— me, תִּבְרַכְנִי, תִּבְעֲתִי.

נָךְ— thee *m.*, וַיִּבְרַכְךָ, וַיִּבְעֲתֶךָ, וַיִּשְׁמַחְךָ.

נֵי— him, וַיִּבְרַכְנֵהוּ, וַיִּבְעֲנֵהוּ— אֲדֹרְשֵׁנִי.

נָה— her, וַיִּבְרַכְנָהּ, וַיִּבְעֲנָהּ, וַיִּשְׁמַחְנָהּ; קָרָאנָהּ.

NOTE. α) Nûn demonstr. not found with the perf. The Dāghēs *b.* in נִי 30, 6, וַיִּבְרַכְנִי ψ 118, 18 is Dāg. euphonicum. The forms of the part. and the inf. that might be here adduced are questioned by Stade §355*b* note 3.—β) Nûn demonstr. not before the suff. נִי, not even Hos. 12, 5 וַיִּבְרַכְנִי, ψ 12, 8 וַיִּבְעֲנִי.—γ) Particles with verbal suffixes (also with Nûn demonstr.) see § 40.—δ) The old plural ending *ûn* (§51), which is also found at times before suffixes, is to be clearly distinguished from Nûn demonstr., *e. g.* Prov. 1, 28 וַיִּבְרַכְנֵהוּ, וַיִּבְעֲנֵהוּ, וַיִּשְׁמַחְנֵהוּ.

III. REMARKS ON SYNTAX (§§ 81—91).

A. SYNTAX OF THE INDIVIDUAL PARTS OF SPEECH (§§ 81—84).

§ 81. § 81. Pronoun. When a pronoun expressed by a suffix is to have special emphasis, the corresponding separate pronoun is in Hebrew employed for this purpose, and is generally placed after the suffix it is meant to emphasize, *e. g.* בְּרַכְּנִי גַם־אֲנִי bless *me* also 27, 34; אָבִד זְכָרָם הֵמָּה the memory of *them* פֶּ 9, 7; בְּנִי אִם הָכֶם לִבִּי יִשְׂמַח לִבִּי גַם־אֲנִי *my* heart too will rejoice Prov. 23, 15.—יְהִיְדָה אֶתָּה יוֹדִיָּה אֶחָיָה J., *thee* will thy brothers praise G. 49, 8.—In the same way also: וְלִשְׁתִּי גַם־הִיא יִלְד־בֶּן and to Šêth too 4, 26, cf. 10, 21.

§ 82. § 82. Superlative and Comparative.—The
a. superlative is periphrastically expressed by the article placed before the adjective to be compared, or by a genitive after it, *e. g.* הַקָּטָן the youngest (smallest) 42, 13; קָטָן בָּנָיו the youngest of his sons.

b. The comparative is expressed in the same way by טוֹבָה הַכְּמָה מִפְּנִיָּים *wisdom* is (מֶן; α) with adjectives, *e. g.*

better than pearls; טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר a man slow to anger is better than one that is mighty; גְּבוּהַ מִכָּל 1 Sam. 9, 2.—גָּדוֹל עֲוֹנִי מִנְשׂוֹא my sin is too great for me to bear* Gen. 4, 13.—|| 3) with verbs, *e. g.* צַדִּיקָה מִמֶּנִּי she is more righteous than I 38, 26; אָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו he loved Joseph more than all his other sons 37, 3, cf. 29, 30.—קְטַנָּתִי מִכָּל־הַחֲסִדִּים I am too insignificant for all the mercies 32, 11.

When the adjective is not immediately followed *c.* by the object (or person) compared with מֵן, the emphasis implied in the comparative is expressed by the article alone, *e. g.* הַגָּדוֹל הַמְּאֹד the greater light, הַמִּ' הַקָּטָן the lesser light 1, 16, בְּנֵה הַגָּדוֹל her elder son [because Rebecca had only two sons] 27, 15.

§ 83. Verbs with the Accusative.—Accu- § 83.
sativus etymologicus: שָׁם פָּתַחְתִּי פֶתַח 14, 5; וַיִּצְעַק ^{a.} he wept loud and bitterly G. 27, 34; cf. νίκα ν μῆχαλα ν νικᾷ &c.

The following are construed with the acc., differ- *b.*
ing thereby from the English construction: 1) regularly verbs that express a state of being clothed, full and such like, or their contraries, *e. g.* הוֹדוּ וְהָדָר לְבִשְׁתָּ with grandeur and glory art thou robed 104, 1; רִמְלָא הַשְׁבַּע לֵהֶם our mouth will be full of laughter;

* Cf. Latin *maior sum quam cui possit fortuna nocere.*

ye shall be satisfied with bread Ex. 16, 12; לֹא חָסַרְתָּ thou hast not lacked anything Deut. 2, 7 cf. פֶּ 34, 11. G. 18, 28; לָמָּה אֲשַׁבֵּל גַּם־שִׁנְיָכֶם wherefore should I lose you both 27, 45.

- c. 2) Frequently verbs of going or coming to a place. בּוֹא with בָּ or אֶל־, but also with ה־ locale (§20), *e. g.* מִצְרַיִם to Egypt 12, 11, or with the simple acc., *e. g.* בָּאוּ שַׁעְרָיו to his gates פֶּ 100, 4; hence the part. with the gen.: בָּאִי שַׁעַר־עִירוֹ that went in to the gate of his city G. 23, 10.—הֵלֵךְ, generally with אֶל־ or לִ; but also: הִרְגָה to Haran 28, 10, הִשָּׂרָה to the field 27, 5.

- d. 3) seldom verbs of dwelling (in, at a place). יָשַׁב, usually with בָּ 13, 12 and often; but also: יָשַׁב אֹהֶל יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל in tents and with herds 4, 20, enthroned upon the praises of Israel פֶּ 22, 4, cf. יָשַׁב הַקְּרָבִים פֶּ 80, 2.—שָׁכַן usually with בָּ, *e. g.* וַיִּשְׁכֶּן בְּאֹהֶל־לִי־שָׁם 9, 27, cf. 14, 13; seldom הִצְרִיחַ פֶּ 65, 5.

- e. 4) A few individual constructions may be noted: נָאָה commit adultery with, עָבַד serve, עָנָה answer &c.

- f. Two accusatives may stand: 1) after the causative voices of all verbs that govern one accusative in the Qal, *e. g.* מָלֵא קַרְנָה שֶׁמֶן fill thy horn with oil 1 Sam. 16, 1; הִלְבִּישׁ אֹתוֹ בְּגָדֵי־שֵׁשׁ had him clothed in vestures of cotton G. 41, 42; וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־בְּתָנָתוֹ they stripped J. of his coat 37, 23; שָׁבַע־נִי בְּבֶקֶר הַסֵּדָה

ψ 90, 14; אֶבְרַחְמָה אֲשֶׁר־בְּיָדָיו לֶחֶם ψ 132, 15; מִי יִאֲבֹדֵנִי בָשָׂר; Num. 11, 18.—So too, of course, after those Pi'el and Hiph'il formations with a like signification, of which no Qal occurs in a simple transitive sense, *e. g.* הִשְׁקָה water, give to drink (§77), נָשְׁקָה אֶת־אֲבִירֵי יִיזָן 19, 32; וַיְבָרֶכֶךָ בְּרֹכַת שָׁמַיִם and may he bless thee with the blessings of heaven 49, 25.

2) sometimes after Qal formations with meanings *g.* corresponding to the above, *e. g.* הִגֵּן וְתִירוֹשׁ סִמְכֵתִיו with corn and wine have I sustained him 27, 37, cf. ψ 51, 14; סָעַד Judg. 19, 5; זָבַד to present with G. 30, 20; הִבִּירִי שִׁנְאָה סָבְבוּרִי ψ 45, 8; מִשְׁתָּהָ שָׁמֵן ψ 109, 3.—Generally after גָּמַל do something to some one, *e. g.* רָעָה גָּמְלוּהָ evil have they done unto thee G. 50, 17, cf. v. 15. 1 Sam. 24, 18.

3) To make or appoint some person (or thing) to *h.* be something, *e. g.* תַּעֲשֶׂהָ קָנִים [with] chambers shalt thou make it (the ark) 6, 14, v. 16. 27, 9; אֲבִי־הַמִּוֶּן הֵן גָּבִיר שִׁמְתִּיו לָךְ 17, 5 (but cf. ל v. 5. 20); 27, 37.—Also the material out of which something is made frequently stands in the acc., sometimes even after the verb, *e. g.* and God formed man קָפַר of dust 2, 7.

4) The epexegetical accusative, *e. g.* הִבִּיתָ אֶת־פִּל־אֲיָבִי *i.* thou smotest them on the jaw (*i. e.* thou smotest their jaw) ψ 3, 8; לֹא נַצַּמְנוּ נַפֶּשׁ we will not slay him G. 37, 21.

- k. With passive verbs the logical object sometimes stands in the accusative (to be approximately rendered in English by the indefinite "they", Germ. *man*), *e. g.* וַיִּקְרָא לְחִנּוֹךְ אֶת־עִירָד and unto Enoch they bore Irad 4, 18; לֹא־יִקְרָא עוֹד אֶת־שְׁמֹה אַבְרָם they shall not call thy name any more Abram 17, 5; cf. 21, 5. 8. 27, 42. 40, 20.

§ 84. Union of two Verbs to express a single Idea. In the Hebrew language which has comparatively few adjectives there is also but a small number of adverbs, and hence the notion expressed by a verb is often more precisely determined by an additional verb instead of by an adverb*. Note particularly: שׁוּב again; יָסָה, הוֹסִיף once more; מִהֵר hurriedly; הַיטִיב well; הָרַב much. Examples in the sequel.

- b. Verbs that express, whether by themselves or with other words, only the modality or nearer definition of an action are followed by the main idea 1) generally in the inf. with אָבָה : ל (begin), חָפֵץ (desire, be inclined), רָצָה and הוֹסִיף (finish), חָפֵץ (desire, be inclined), רָצָה and הוֹסִיף (finish), חָפֵץ (desire, be inclined), רָצָה and הוֹסִיף (finish). Examples: לֹא תֵאָבֶה לְלָכֶת 24, 5; חָדַל הָיָה לְהַאֲדֹם לָרֹב 41, 49, cf. 11, 8; הוֹסִיף לְלָכֶת 4, 26; וַתֵּסֶף לְלָכֶת she bare yet again 4, 2;

* Cf. French: *j'ai failli mourir* I had almost died; *vient de paraître* just out.

כָּאָשֶׁר בָּלָה לְרִיבֶר 18, 33; כָּאָשֶׁר בָּלָה לְרִיבֶר thou hast found quickly 27, 20, cf. 18, 7. 41, 32; הִרְבְּתָה לְהִתְפַּלֵּל she has prayed much 1 Sam. 1, 12, cf. פֶּ 78, 38; הַמְּגִבִּיהִי לְרֹאוֹת who is throned on high but looketh deep down פֶּ 113, 5. 6 [— v. §20b].

2) Not unfrequently in the inf. without ל. *E. g.*: c. מֵהֵנָּה מִהֶרְתָּן בָּא הַיּוֹם to magnify thee Jos. 3, 7; הַיּוֹם מֵהֵנָּה בָּא הַיּוֹם how are ye come so early to-day? Ex. 2, 18; וַיֹּסְפוּ אֹתוֹ עוֹד שָׂנֵא אֹתוֹ then they hated him yet the more Gen. 37, 5.

NOTE. a) That the inf. occurs more frequently with than d. without ל may be seen from the following data: אָבָה with ל 29 times, simple inf. 9 times [Deut. 4, Sam. 1, Kg. 1, Isa. 2, Job 1]; בָּקַשׁ with ל 19 times, inf. only הִבִּיתִי Ex. 4, 24. Jer. 26, 21; חָדַל with ל 9, בָּן 3 times, inf. only Isa. 1, 16; חָפֵץ usually with ל, inf. without ל only 3 times; רָבַל with ל 120, inf. 25; רָסָה with ל 13, inf. 1; הוֹסִיקָה with ל 63, inf. 24, Wāw and finite verb (v. §e) 12; בָּזָה with ל 42, בָּן 7, with simple inf. not at all; בָּאֵן with ל 31, inf. 8.—β) In the case of some verbs both constructions are about equally common, *e. g.* אִישׁ מֵיָדִיב לִנְנוֹ a man skilled in playing, נָנָן (imptv.) play sweetly.

3) As a finite verb with Wāw. Particularly often *e.* after וַיִּשָּׁב וַיִּתְּחַזֵּר and he digged again 26, 18; וַיִּשָּׁב וַיִּשְׁלַח and he sent again 2 Kings 1, 13. Other examples: וַיִּסָּק אֲבִרְהָם וַיִּקַּח אִשָּׁה and Ab. took again a wife G. 25, 1; וַיַּעֲלוּ אֶל־אָבִי go up in haste to my father 45, 9, cf. v. 13. 24, 18. 20; וַתִּמְהַר וַתִּתְּרֵד 1 Sam. 25, 23.

4) As a finite verb without Wāw. *E. g.* אֲשׁוּבָה אֲרַעָה אֶת־צֹאֲנִי I will again feed thy sheep 30, 31; מִיָּהָר הִמְלַט

make haste to save thyself 19, 22; מִהֲרֵה שְׂכַחְתָּ מַעֲשֵׂי־יָדָיִךְ
 פֶּ 106, 13; קַבֵּל־נָא מִיָּדִי טָהֳרָה purify me throughly
 פֶּ 51, 4.

B. THE SENTENCE IN GENERAL. (§§ 85—86).

§ 85. § 85. Distinction between Nominal and a. Verbal Sentences.

I. A verbal sentence begins with a finite verb. Since the latter in Hebrew already contains its subject within itself (וְיִשְׁמַר אֶת־נַפְשָׁךְ he will . .), whatever follows to indicate the subject has really an appositional character, *e. g.* לֹא יָנוּם וְלֹא יִישָׁן שֹׁמֵר יִשְׂרָאֵל he slumbers not and sleeps not, (namely) Israel's keeper.

b. Usual order: (negation), verb, (subject), object. מְלֵאָה הָאָרֶץ הָאֵם (cf. §83*b*) 6, 13.—Deviations of various sorts occur when special emphasis rests on any member of the sentence, *e. g.* precedence of the object: הַמִּלֵּאָה הָאָרֶץ ה' חֶסֶדָּךְ of thy loving kindness, Jahwe, is the earth full.

c. II. The nominal sentence. A. The simple nominal sentence consists of subject (subst. or pron.) and predicate (subst., adj. or part.). There is in Hebrew no special expression for the copula (am, art, is, &c.).*

* The separate pronoun of the 3. person frequently serves to give emphasis to the subject, in which case it seems to take

Usual order: Subject, predicate; *e. g.* ה' מִלְכֵנוּ J. is our king, אֲנִי אֱלֹהֵיכֶם I am your God, ה' שִׁמְרָךְ. But, when it is meant to give special emphasis to the predicate: דָּפַר אַתָּה dust art thou 3, 19.

An adjective in the predicate stands generally before the subj., *e. g.* חֲנֹן יְרַחֵם ה'.

B. A complex nominal sentence is one whose predicate is a sentence, which may be either α) a nominal sentence or β) a verbal sentence. Examples, to α): הַסִּידָה בְּרוּשִׁים בֵּיתָה the stork, cypresses are her dwellingplace, *i. e.* cypresses are the stork's dwellingplace. To β): ה' יִשְׁמַר גְּאֻלָּתָהּ וּבֹאֶתָּהּ.

§ 86. Subject and Predicate. To the rule, § 86. ^{a.} which also holds good in Hebrew, that the predicate agrees in gender and number with the subject, the following exceptions are to be noted:

1) Instead of in the dual (which is wanting) adjectives (participles) and verbs stand in the plural, *e. g.* עֵינֵי הָאָדָם לֹא תִשְׁבַּעְנָה Prov. 27, 20.

2) Constructio ad sensum. α) With singular subjs. that contain a collective notion the verb often appears

the place of the copula. Examples: הַנָּהָר הַרְבִּיעִי הוּא פָּרַת the fourth stream (it) is the Euphrates 2, 14, cf. 9, 18; אֵלֶּה הֵם בְּנֵי יִשְׂרָאֵל אֵלֶּה הֵם בְּנֵי יִשְׂרָאֵל the three branches, three days are they, *i. e.* the three branches are three days 40, 12, cf. 40, 18, 41, 26. 34, 21.

in the plur., *e. g.* כָּל־יִרְאֵי מֶה' פְּלִיָּהֶאֱרָץ all the world shall fear before Jahwe; וַיֹּאמְרוּ אִישׁ־יְהוּדָה Judg. 15, 10.—

β) Sing. with nouns that have a plural form but denote only a unity (§19*d*). Always with אֲדָנִים and בָּעָלִים, *e. g.* וַיִּקַּח אֲדָנִי יוֹסֵף אֹתוֹ 39, 20; גְּדוֹל אֲדֹנָיו וְרַב־כֹּחַ 39, 20; בָּעָלָיו יוֹמָת Ex. 21, 29, almost without exception with אֱלֹהִים God 1, 1. 3. 4 (but see 20, 13).

- d.* 3) With plurals that designate animals, members of the body or lifeless objects, the verbal predicate is fond of appearing in the fem. sing.*, *e. g.* לֹא תִמְעַד אַשְׁרֵיר וְהַטְּאוֹתָיו his steps are not unsteady ψ 37, 31; וְהַטְּאוֹתָיו בְּנֵי בְּהֵמוֹת have testified against us Isa. 59, 12; שְׂדֵה תְּעִיג the cattle of the field panteth Joel 1, 20.

- e.* NOTE. אֲרֵרָה אֶרְרֵי וְיִצְרְרָה בְּרִיָּה 27, 29. In this and similar expressions (especially when the plural subj. is a part.) the sing. of the pred. is to be explained as distributive (each of them, every one that).

- f.* 4) The verbal predicate when standing at the beginning of the sentence often remains in the masc. sing., *e. g.* יְהִי מְאֹרֹת let there be luminaries 1, 14; הִבְרָכָה אֲשֶׁר הֵבִיא שְׂפָתָהּ (הִבְיָאָה) 1 Sam. 25, 27. Cf. ψ 57, 2. 124, 5.

- g.* NOTE. It is found in a very few cases in the *masc. plur.* before the *fem. plur.*, *e. g.* רַבִּי יַעֲבֹדֶהֶם ψ 16, 4.

* Feminine in a neuter sense; cf. §18*a*; Greek τὰ κατὰ γένετα, τὰ πρόβατα βάλαι.

5) If the subject consists of a noun with a following genitive the predicate frequently agrees with the gen. when the latter contains the main idea, *e. g.* קָשָׁה גִּבּוֹרִים הָתִים the bows of the heroes are broken 1 Sam. 2, 4.

6) If the predicate belongs to several subjects *i.* connected by ו "and", it stands in the plural when following them (*e. g.* 8, 22); when preceding them not unfrequently in the sing., *e. g.* וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי וַיִּקַּח שָׁם וַיָּפֶת אֶת־הַשָּׁמַלָּה 7, 7; וַיִּקַּח שָׁם וַיָּפֶת אֶת־הַשָּׁמַלָּה 9, 23; וַיִּתֵּן שָׁם וַיָּפֶת אֶת־הַשָּׁמַלָּה 33, 7.

C. PARTICULAR KINDS OF SENTENCES.

(§§ 87—91).

§ 87. Relative Sentences. Chief characteristic: § 87. Relative sentences are introduced by the sign of relation אשר (§ 16*d*).^a * Otherwise their construction is in the main that of independent sentences. Examples: הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלַיָּה 19, 5; הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ the earth which has opened its mouth 4, 11; הוֹצֵאתִיךָ מֵאוּר־כַּשְׁדִּים אֲשֶׁר לֹא טָהָרָה הִיא 7, 2; I have brought thee out of Ur Kasdîm. 'אֲנִי ה' אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר־כַּשְׁדִּים I am Jahwe, that brought thee out &c. 15, 7;

* In the language of the poets we find also וַי (ψ 9, 16. 142, 4) and וַיָּה (ψ 74, 2. 78, 54. 108, 8) used to introduce relative sentences. Cf. Delitzsch on Isa. 43, 21.

מִכְרָתָם אֲתִי, rel. אֲנִי יוֹסֵף אֲשֶׁר מ' אֲתִי I am Joseph, whom ye sold 45, 4; הָעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט the towns in which Lot had dwelt 19, 29; אֲשֶׁר אָמַר (§9b) הַנַּעֲרָה the maiden to whom I shall say 24, 14; הָרָכִי אֲשֶׁר הַמָּקוֹם אֲשֶׁר- my way, which I go 24, 42; הָאָרֶץ הַזֶּה the place where he had stood 19, 27; הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם the land from which thou art gone out; הַמָּקוֹם אֲשֶׁר נָבֹא שָׁמָּה the place whither we shall come 20, 13; אֲשֶׁר־הִתְהַלַּכְתִּי לִפְנֵי ה' Jahwe, before whom (in whose sight) I have walked 24, 40, cf. 48, 15; אֲחִיו אֲשֶׁר עַל־יָדוֹ הָשְׁגִי his brother, on whose hand was the scarlet thread 38, 30; אָחִינוּ אֲשֶׁר רָאִינוּ צָרָת נַפְשׁוֹ our brother whose anguish of soul we saw 42, 21.

- b. NOTE. The examples given above show that the word expressing the more precise reference of the relative particle is preferably separated from אֲשֶׁר. But cf. כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ every tree on which is the fruit of a tree 1, 29; הָאָרֶץ אֲשֶׁר־לָהּ הַנָּחַל 2, 11; אֶרֶץ אֲשֶׁר־לָהּ עָרְלָה 34, 14.

- c. The complement of the relative particle is omitted: α) always when it would be a pronoun in the nom. case. E. g. הֵם אִתּוֹ they (are) with him; הַמְּלָכִים אֲשֶׁר אִתּוֹ the kings that (are, were) with him 14, 5; הָעֵץ אֲשֶׁר בְּתוֹךְ הָעֵץ 3, 3; הָאָרֶץ אֲשֶׁר־בְּאֶרֶץ יְגֻד 6, 18.

- d. NOTE. Exceptions sometimes in negative sentences: כָּל־כָּרִיב אֲשֶׁר לֹא מִזֶּרְעָה הוּא every stranger, who is not of thy seed 17, 12, cf. 7, 2; very rarely in positive sentences: כָּל־רֶמֶשׂ אֲשֶׁר הָאָרֶץ 9, 3 (חַי adj.). In these cases the pron. is to be explained

acc. to §85*c* note. In a verbal sentence the complement is found only in 2 Kings 22, 13 (König I, 136).

β) In most cases, when it would be a pronoun *e*. in the accusative: הָאָדָם אֲשֶׁר יָצַר which he had formed 2, 8; הַיֵּת הַשָּׂדֶה אֲשֶׁר עָשָׂה the beast of the field which he had made 3, 1; הָאָדָם אֲשֶׁר בָּרָאתִי which I have created 6, 7; הָאָרֶץ אֲשֶׁר אֶרְאֶה the land which I shall show thee 12, 1, cf. 15, 14. 17, 21. 19, 19. 20, 3. 25, 10 &c — Exceptions in the Gen. only: הַמוֹעֵד אֲשֶׁר דִּבֶּר אֱתָנוּ the set time which God had announced 21, 2; רִיחַ שָׂדֶה אֲשֶׁר בֵּרַכְוּ ה' the smell of the field which J. has blessed 27, 27 (otherwise *v*. 41!); אֲשֶׁר מְכַרְתֶּם אֹתִי 45, 4 (*v*. §*a*).

γ) In many cases where the complement would *f*. be a preposition with a suffix, a locative particle or such like. Examples: בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אֱתָנוּ in the place where he had spoken with him 35, 13. 14 (*v*. 15 הַמָּקוֹם עוֹד חֲמִשָּׁ שָׁנִים אֲשֶׁר אֵין-תְּרִישׁ (אֲשֶׁר דִּבֶּר אֱתָנוּ שֵׁם אֱלֹהִים); וְקָצִיר yet five years in which there will be no ploughing and no harvesting 45, 6. Here, probably, belong also such passages as: הָעִיר אֲשֶׁר דִּבַּרְתָּ the city of which thou hast spoken 19, 21, אֲשֶׁר אֶמְרָתֶם 43, 27.

אֲשֶׁר frequently stands for “he who”, “that which”. *g*. In this case the preposition that ought to have stood before the pronoun omitted is placed immediately before the relative particle. Examples: וַיֵּרַע בְּעֵינָי ה' וַיִּרְאֵהוּ

אֲשֶׁר עָשָׂה and that which he did was evil in the eyes of J. 38, 10; וְאֲשֶׁר תֹּאמַרְוּ אֵלַי אָמֵן and that what ye shall say unto me I will give 34, 11, cf. 18, 17. 39, 23. 41, 55; וְאֲשֶׁר-עָשִׂיתָ לָּו that, which thou hast done to him 27, 45, cf. 9, 24. 28, 15; לָקַחְוּ . . וְאֲשֶׁר-בְּעִיר and that which was in the city they took away 34, 28; וַיֹּאמֶר לְאֲשֶׁר עַל-בֵּיתוֹ and he said to him who was (set) over his house, *i. e.* to his house-steward 43, 16, cf. 44, 4; וְלְאֲשֶׁר בְּבֵתֵיכֶם and for those that are in your houses 47, 24; הִשְׁמָעוּ אֵלַי מִצִּוְיַת אֲתָנָּךְ אֲשֶׁר לִי in regard to that which I command thee 27, 8; וּמֵאֲשֶׁר לְאֲבִינִי and he hath got all of that which was our father's 31, 1; make them chief herdsmen עַל-אֲשֶׁר-לִי over that (the cattle) which is mine 47, 6; אֲשֶׁר יִמָּצֵא אִתּוֹ יְהִי-לִי עֶבֶד and he with whom it (the cup) is found shall be my bondman 44, 10.

h. The construct state is found a few times before the sentence introduced by אֲשֶׁר (cf. §21*h*): מְקוֹם אֲשֶׁר the place where . . 39, 20. 40, 3.

i. אֲשֶׁר is omitted (sometimes in ordinary, frequently in poetical language): *α*) when followed by no complement, *e. g.* בְּאֶרֶץ לֹא לָהֶם in a land that is not theirs 15, 13; בְּנִימִין זֶאֵב יִטְרֶה Benjamin is a wolf that ravineth 49, 27; הַנָּבֵר יִחְסֶה-בּוֹ the man that taketh refuge in him ♀ 34, 9; תִּגְלָנָה עֲצָמוֹת דְּבִיתָּךְ may the bones which thou hast broken rejoice ♀ 51, 10.

β) When followed by the complement, *e. g.*: and *k.* declare unto them **אֶת־הַדֶּרֶךְ יֵלְכִי בָהּ** the way wherein they ought to walk Ex. 18, 20.

γ) When **אֲשֶׁר** would be equivalent to “he that”, *l. e. g.* **הוֹעֵבָה יִבְחַר בָּכֶם** an abomination is he that chooseth you Isa. 41, 24.

In that case the substantive elucidated stands *m.* not unfrequently in the constr. state, in particular:

α) when it is a noun denoting time or place, *e. g.* **בְּיוֹם** **אֶקְרָא** in the day when I call ψ 56, 10; **שָׁנוֹת רָאִינוּ רָעָה** the years wherein we have experienced misfortune ψ 90, 15; **כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם** all days of our intercourse with them 1 Sam. 25, 15; cf. also § 21*h*.—β) always when **אֲשֶׁר** would be equivalent to “of him who” &c., *e. g.* **מָקוֹם לֹא־יָדַע אֵל** the place [of him who] knew not God Job 18, 21; **כָּל־יִשְׁעֵי־לֹו** all that belonged to him (the whole [of that which] belonged to him) G. 39, 4; **שִׁפְתָּ לֹא־יָדַעְתִּי** the speech of one whom I knew not ψ 81, 6.

§ 88. Conditional Sentences. **אִם** denotes § 88. pure condition and accordingly corresponds to the [“]Lat. *si*, and the Gk. *ἐἰ*.—**לֹו** stands when the condition is really, or at least probably, not fulfilled in the present or will not be fulfilled in the future.—**כִּי** as conditional particle signifies “granted that”, cf. Gk. *ἐάν*. An instructive passage for the difference between **אִם** and **כִּי** is Exod. 21, 2 ff.—**לֹא־יִלְכִי**, **לֹא־יֵלֵךְ** if not.

- b. α) The main clause (apodosis) is frequently introduced by **ו** consec. (33, 10), more rarely by **ו** copul. (**וְאֵימָנָה** then I will go to the right 13, 9, cf. Jer. 15, 19). — β) To give special emphasis are employed: **כִּי עֲתָה** 31, 42. 43, 10 and **כִּי אָז** 2 Sam. 2, 7 (surely then, then indeed), rarely: **כִּי** Isa. 7, 9. — γ) The main clause often follows without an introductory particle: 20, 7. 24, 49. 43, 4, especially when it opens with a negation: 44, 23 and often.
- c. The main facts in regard to the tenses that are found in the conditional clauses (protases) may be learned from the following examples: **אֲבִלֹא יֵרֵד אֲחֵיכֶם** **אֲבִלֹא יֵרֵד אֲחֵיכֶם** if your youngest brother come not down with you, ye shall not . . . 43, 4; the perf. in the sense of the Latin future-perfect is rare: every one that remaineth in Jerusalem shall be called holy, **אִם יָרַח אֲדָנִי** if God shall have washed away Isa. 4, 4. The perf. is regularly used to express a condition which is regarded as already fulfilled: **אֲבִינָא** **אֲבִינָא** if I have found favour, as I trust I have, then . . . 18, 3, cf. 33, 10. 47, 29. **אֲבִינָא** **אֲבִינָא** if thou (now) sendest our brother with us, then . . . 43, 4, cf. 20, 7. 24, 49. — **אֲבִינָא** **אֲבִינָא** if they were (had become) wise, they would understand this Deut. 32, 29; **אֲבִינָא** **אֲבִינָא** if Jahwe had wished . . .

Judg. 13, 23; **אִם יִשְׁמַע לִי עַמִּי אֲנִי יִשְׁמָע** if my people were (now) obedient, I would humble their enemies ψ 81, 14. 15.— **וְאִם יִשְׁמָעוּ הַשָּׂרִים . . .** and if the princes will hear . . ., say unto them Jer. 38, 25; **כִּי־תִכְנֹנִי בַשָּׁבֶט לֹא רְמוּת** Prov. 23, 13.

לֹא־אִם, if not, is almost always accompanied *d.* by the perfect (for it signifies: "if what really is were not"). Examples: **לֹא־אִם אֱלֹהֵי אָבִי . . . הָיָה לִי כִי עָתָה רִיקָם** לֹא־אִם if the God of my father had not been with me, verily thou hadst sent me away with empty hands 31, 42; **לֹא־אִם הִתְמַהְמַהְנִי כִי־עָתָה שָׁבֹנִי זֶה פְּעָמִים** if we had not delayed, we had certainly . . . 43, 10, cf. 1 Sam. 25, 34. Isa. 1, 9. ψ 27, 13.

Conditional Sentences without Conditional Particle. When the conditional particle is omitted in English, the verb is placed, as in interrogative sentences, before the subject, so that we at once perceive we have not to do with a fact. In Hebrew it is otherwise. Here the following combinations in particular, in accordance with their nature, readily adapt themselves to the signification of hypothetical sentences: α) two perfects with \vee consec.; β) a double jussive; γ) an imptv. followed by another imptv. or by a jussive (cohortative). Examples. α) With me are young animals **וְיִרְפְּקוּם וְיָמָתוּ** (and they will overdrive them and they will die, *i. e.*) and if they

overdrive them, they will die 33, 13; וְקָרָאֵהוּ אֶסֶן . . and if injury befall him (§75*e*), then will ye bring me down to the grave 42, 38; רֹדֶף אַחֲרֵי הָאָדָמִים follow hard after the men, and when thou hast overtaken them, say unto them 44, 4, cf. 44, 22.—β) תָּשֶׁת חֹשֶׁךְ וַיְהִי לַיְלָה if thou makest darkness, then it is night ψ 104, 20 (cf. §47*f*).—γ) זָאת עָשׂוּ do this and live, *i. e.* if ye do this, ye shall live 42, 18; שָׁמַר מִצְוֹתַי וַהֲיָה אִתִּי אֶתְהִי Am. 5, 6; שָׁמַר מִצְוֹתַי וַהֲיָה Prov. 4, 4; also without Wāw: שָׁבַע לָהֶם פָּקַח עֵינָיו Prov. 20, 13; וְאִתָּנָה הִרְבּוּ עָלַי מְאֹד מִלֵּהר וּמִתָּן וְאִתָּנָה even if ye ask much as the price of the bride and as presents, I will give it G. 34, 12.

f. NOTE. Many passages treated as final clauses under §46*e* may equally well be explained as conditional sentences under §*se*₇; cf. also Prov. 3, 9*f.* 4, 8, 20, 22. Note Am. 5, 14 הֲשִׁיבוּ לִי וְאֶל־דָּע לִמְעַן הֲשִׁיבוּ and Prov. 19, 20 תִּחְכֶּם לִמְעַן תִּחְכֶּם accept instruction that thou mayest become wise.

§ 89. *a.* § 89. Optative Sentences (sentences expressing a wish or a request). The wish (request) is often expressed 1. by the jussive (3. pers., 2. almost exclusively after אֵל), *e. g.* וַפֶּת אֱלֹהִים לִיפֶת God enlarge Japheth 9, 27, cf. 31, 49; וַיְהִי שֵׁם ה' מְבֹרָךְ; וַיְהִי כִרְעֻם חֹשֶׁךְ; וַיְהִי כִרְעֻם חֹשֶׁךְ ψ 35, 6, cf. 7, 6; וַיְהִי כִרְעֻם חֹשֶׁךְ ψ 27, 9.—Often with כֵּן, *e. g.* וַיְהִי כֵּן וְיָשָׁע וְיָשָׁע O that . . . might come to an end! ψ 7, 10; וַיְהִי כֵּן אֵלֶּה G. 26, 28; וַיְהִי כֵּן אֵלֶּה O that thy servant might speak! 44, 18; וַיְהִי כֵּן אֵלֶּה may not Adonai be angry 18, 30.

2. by the cohortative, *e. g.* אֲשַׁבֵּעָה I would fain be satisfied ψ 17, 15; אֶדְעָה I should like to know ψ 39, 5; אֶלְהֵנָּה וְאֶקְבְּרָה ψ 25, 2.—Esp. with נָא, *e. g.* אֶלְהֵנָּה וְאֶקְבְּרָה I would fain (let me, pray,) go up and . . . G. 50, 5.

The use of the particles אִם and לוֹ (*si, o si!, utinam!*) is to be explained by an ellipsis, cf. אִם-תִּשָּׂא הַטָּאֲתָם אִם-תִּשָּׂא הַטָּאֲתָם וְאִם-יִנָּח אִם-תִּשָּׂא הַטָּאֲתָם forgive their sin (proply.: if thou wilt take away their sin I am satisfied); but if not. . . Ex. 32, 32; וְיִשְׂרָאֵל אִם-תִּשָּׂמַע לִי if thou wouldst but hearken unto me ψ 81, 9; אִם תִּקְטַל אֱלֹהֶיךָ רָשָׁע ψ 139, 19.—לוֹ with the impf. לֹא יִשְׁמַע אֱלֹהִים לְפָנָיו G. 17, 18, also with the juss. לֹא יִהְיֶה כְדָבָרָךְ 30, 34. But with the perf. לֹא מָתָנִי O that we had died! Num. 14, 2; לֹא גִרְעָה 20, 3, cf. Jos. 7, 7.

Optative sentences are not unfrequently expressed periphrastically by an interrogation, *e. g.* מִי יִשְׁמְנֵנִי who will appoint me judge? *i. e.* would that I were appointed judge 2 Sam. 15, 4, cf. 23, 15; מִי יוֹבִלֵנִי ψ 60, 11; מִי יִתֵּן-לִי אֵפֶר who will give me wings? *i. e.* if I but had wings ψ 55, 7; מִי יִתֵּן מִצִּיּוֹן יְשׁוּעָתִי יִשְׂרָאֵל ψ 14, 7; מִי יִתֵּן עָרֶב O that it were evening! Deut. 28, 67.—יִתֵּן מִי has then become simply an optative particle, *e. g.* מִי יִתֵּן תִּתְּרִישׁוּן O that ye would be altogether silent Job 13, 5; מִי יִתֵּן בְּשֹׁאֵל תִּצְפְּנֵנִי O that thou wouldst hide me in Sh'ol Job 14, 13.

The following expressions may be noted as op- *e.*

tative sentences without a verb: שָׁלוֹם לָכֶם peace be with you, בָּרוּךְ אַבְרָם blessed be Abram 14, 19. Cf. 1 Sam. 25, 6.

§ 90.
a.

§ 90. Oaths (assurances). Sentences containing an oath are generally expressly indicated as such by the verb נִשְׁבַּע (but also simply וַיֹּאמֶר 14, 22 &c.). The content of the oath, which follows in "direct speech", is in most cases introduced by the particles: אִם "verily not", אִם-לֹא and כִּי "verily". Examples: נִשְׁבַּעְתִּי בְּאֵפֶי אִם-יָבֹאוּן אֵלַי מִיְּיָחָדִי כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה . . . כִּי-בִרְכָהּ . . . אֲבָרְכָהּ, verily, because thou hast done this, therefore will I bless thee G. 22, 16.

- b. These particles are in most cases preceded by a formula of asseveration. Note esply.: α) הֲיִיָּה 'as sure as Jahwe liveth: אִם-יִוָּמָת הֲיִיָּה he shall not be put to death 1 Sam. 19, 16; כִּי בְנֵי-מָוֶת אַתֶּם ye are children of death 1 Sam. 26, 16, cf. 2 Sam. 12, 5.—β) הֲיִיָּה נָא אֲדֹכִי ה' אִם-אֶחָפֶץ: אִם-יִחְיֶה אֲדֹכִי ה' as sure as I live*, אִם-יִחְיֶה אֲדֹכִי ה' אִם-יִחְיֶה אֲדֹכִי ה' as I live, saith the Almighty, I have no pleasure in the death of the wicked Ezek. 33, 11.—γ) וְחַי הֲיִיָּה 'as sure as Jahwe liveth and by thy life, *e. g.* 2 Kings 2, 2, where follows: אִם-אֶעֱזָבְךָ I will not leave thee.—δ) כִּי-יִחְיֶה אֲדֹכִי ה' as

* אֲדֹכִי, so always in this formula.

** כִּי in these formulæ is not constr. state, but a bye-form of the adj. חַי (living) formed by the contraction of *aj* to *ē*.

sure as Pharaoh liveth, ye shall not go out hence G. 42, 15.—ε) הָרַמְתִּי יָדִי אֶל־ה' 14, 22, where v. 23 follows with: אֲמִיאָקָה I will not take.—ζ) ה' בֵּינִי וּבֵינָךְ the Lord watch between me and thee 31, 49, followed by v. 50: אֲמִיתַעֲנֶה אֶת־בָּנָי thou shalt not afflict my daughters.

The following have the same signification, *i. e.* ^c they serve to strengthen the oath or assurance: γ) the formula of protestation לִי הָלֵלָהּ far be it from me= God forbid!, certainly not, *e. g.* 2 Sam. 20, 20 where follows: אֲמִאֲבֹלַע וְאֲמִאֲשַׁחֵת I will not devastate and will not destroy;—and θ) the formula of cursing כֹּה יַעֲשֶׂה (לִי) אֱלֹהִים וְכֹה יוֹסִיף may God punish me (if I do not act up to my word,) *e. g.* 1 Sam. 14, 44 where follows: כִּי־מוֹת תָּמוּת יוֹנָתָן Jonathan, thou shalt surely die; 1 Kings 2, 23 which is followed by כִּי בִנְפֻשׁוֹ דִּבֶּר אֲדֹנִיָּה אֶת־הַדָּבָר הַזֶּה verily at the expense of his life hath Adonijah spoken thus. Once before אֲמִלֹא שֶׁר־צָבָא תִהְיֶה 2 Sam. 19, 14 אֲמִלֹא אֲמִלֹא שֶׁר־צָבָא תִהְיֶה אֲמִלֹא שֶׁר־צָבָא תִהְיֶה verily thou shalt always be my captain of the host. Four times before אֲמִיעֲמֹד 2 Kings 6, 31 אֲמִיעֲמֹד אֲמִיעֲמֹד אֲמִיעֲמֹד אֲמִיעֲמֹד verily the head of Elisha shall not remain on him this day, cf. also 1 Sam. 3, 17. 25, 22. 1 Kings 20, 10.

The particles enumerated in §a are also frequently *d.* employed to give emphasis to the affirmation (assur-

ance or denial). **עַל-פְּנֵיכֶם אִם-אֶכְזֹב** to your face will I not lie Job 6, 28; **אִם-לֹא עַל-פְּנֵיהֶ יִבְרַכְךָ** verily to thy face will he renounce thee Job 1, 11, cf. 2, 5; **זַעֲקַת סֹדֶם וְעִמְרָה כִּי-רָבָה** the cry concerning Sodom and Gomorrah, it is indeed great, and their sin **כִּי כְבֹדָה מְאֹד** it is indeed very grievous G. 18, 20; **כִּי אֶמְיָלֶם** yea, I will destroy them (Hiph. of **מָלַךְ**; union-vowel *a* see §79*f*) **כִּי אֶזְכֹּר** 118, 10. 11. 12; **כִּי** so especially in **כִּי עָתָה** and **כִּי אֶזְכֹּר** v. §88*b*3.

- e. **כִּי**, which in all the passages cited above signifies "it is the case that" and from this acquires an affirmative signification, is also used like the *ὅτι recitativum* to introduce the *oratio directa*, in which case it remains untranslated. Cf. 26, 9. 27, 20. 29, 33 &c. (In some of these passages it is possible that a remnant of the original meaning is still traceable.)

- f. NOTE. **אִם** as interrogative particle always expects an answer in the negative. Hence it has come to pass that **אִם** has assumed a negative signification; and from this again follows the use of **אִם לֹא** in a positive sense. The use of **אִם** and **אִם לֹא** in oaths is usually explained from the hypothetical **אִם** by assuming an ellipsis. But to fill up the expressions of cursing cited in §8*b* in this way would produce nonsense in all the passages where God is mentioned as swearing, (cf. besides 2 Sam. 19, 8. 2 Kings 3, 14); moreover this formula is found in a few passages where it cannot be taken as the apodosis to the **אִם**-clause, which most scholars assume to have properly a hypothetical character (besides 1 Sam. 14, 44. 1 Kings 2, 23 cf. 1 Sam. 20, 13. 2 Sam. 3, 35).*

* Cf. P. Friedrich, Die hebr. Conditionalsätze pp. 98—101.

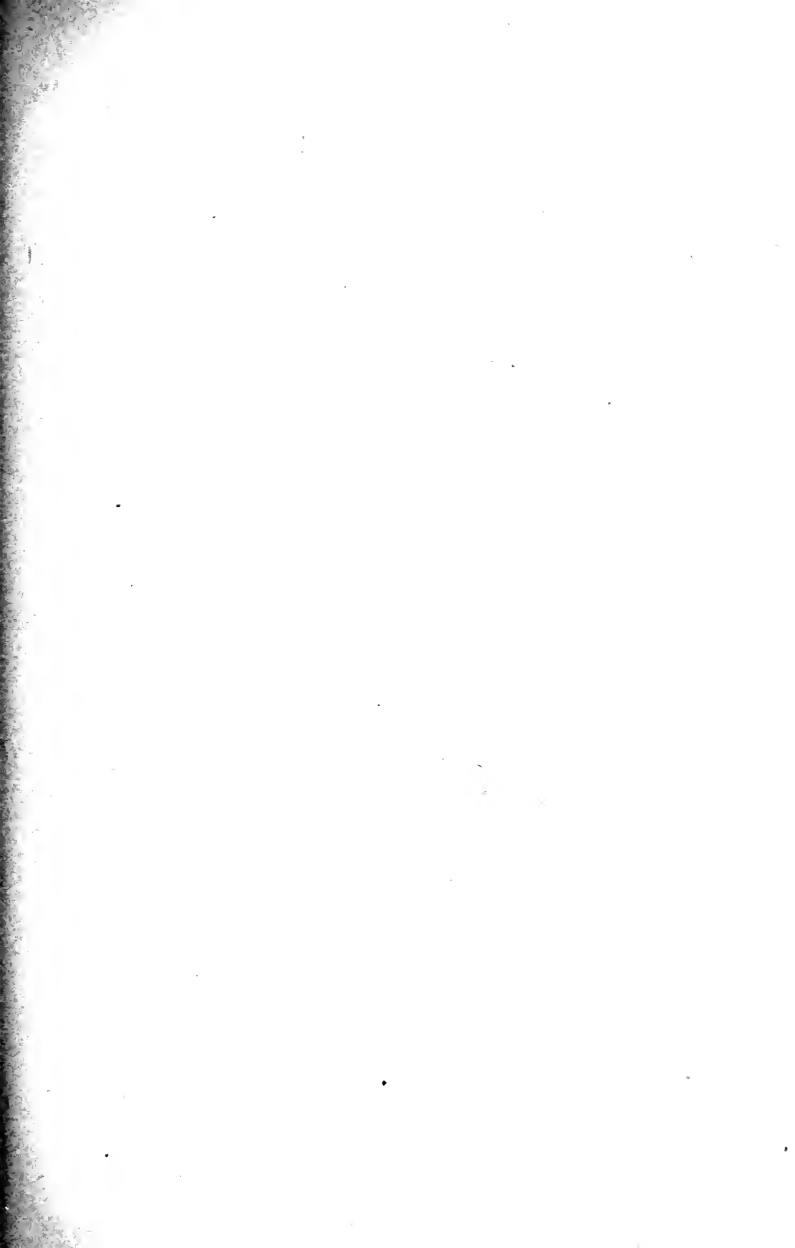
§ 91. Transition of the participial and infinitive Constructions into the Oratio finita. When a part. or an infin. is followed by other verbs, which, being logically coordinated, ought likewise to stand in the part. or the inf., Hebrew writers are fond of changing the construction and continuing the sentence with the finite verb. In such cases we must, in English, after the part. supply the corresponding relative, after the inf. the corresponding conjunction.

α) Where the partic. (or inf.) may be rendered b. by "whoever, whenever" (ὅς ἄν, ἐπειδάν) the perf. follows with γ consec. (but if this γ is separated from the verb, the impf.); β) where a concrete fact is spoken of, the impf. follows with γ consec. (but if this Wāw is separated from the verb, the perf.).

Examples of the part.: α) Whoever remaineth in c.
the city shall die, וְהַיּוֹצֵא וְנָפַל עַל-הַבְּשָׂדִים but whoever
goeth out and falleth away to the Chaldeans shall live
Jer. 21, 9; if Wāw is separated from the verb, frequent-
ative: Isa. 5, 23. Prov. 7, 8 (so also without Wāw,
impf.: Isa. 5, 8. Prov. 2, 14). || β) מִיֵּצֵא הוּא הַצֵּד צִיד מִיֵּצֵא הוּא הַצֵּד
לִי לֵאמֹר הֲעָנָה אֹתִי בְיוֹם צָרָתִי וַיְהִי עִמָּדִי to the
God who heard me and (who) was with me 35, 3, cf.
ψ 18, 33; with Wāw separated from the verb: הַהֹלְכִים

לָרֶדֶת מִצְרַיִם וְפִי לֹא שָׁאֵלָהּ who go down to Egypt and have not asked of me Isa. 30, 2, cf. Prov. 2, 17.

- d. Examples of the inf.: α) עֲדֹשִׁיב אֶת־אַחִיָּה מִמָּה וְשָׁכַח till thy brother's anger turn away from thee and he forget 27, 45; wait seven days עַד־בּוֹאִי אֵלַיָּה וְהוֹדַעְתִּי לָהּ till I come to thee and announce to thee 1 Sam. 10, 8; בָּשׁוּב צַדִּיק מִצְדָּקָתוֹ וְעָשָׂה עָוֹל if the righteous man turn away from his righteousness and do iniquity, he shall die Ezek. 18, 26; with Wāw separated from the verb, the impf.: I have determined לְשַׁבֵּר אֲשׁוּר בְּאַרְצִי וְעַל־הָרִי אֲבוֹסְנוּ to break Asshur in pieces . . and to trample him under foot Isa. 14, 25. β) וַיְהִי כִּהְרִימִי קוֹלִי וַאֲקֹרָא G. 39, 18; and when I lifted up my voice and cried G. 39, 18; בַּעֲזֹבְכֶם אֶת־מִצְוֹת ה' וַתֵּלֶךְ אַחֲרֵי הַבְּעֻלִּים in that ye forsook the commandments of Jahwe and thou wentest after the Baalim 1 Kings 18, 18, cf. ψ 50, 16. 92, 8. 105, 12f.; but the perf., when Wāw is separated from the verb: עַל־עֲזָבְכֶם אֶת־תּוֹרָתִי . . . וְלֹא שָׁמְעוּ בְּקוֹלִי because they have forsaken my teaching and have not hearkened unto my voice Jer. 9, 12.
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PARADIGMATA, LITTERATURA,
CHRESTOMATHIA.

Paradigmata.

Verbum firmum (§ 51—64).

I. *Perfectum.*

| | | | | | | |
|-------|-------------------|-----------------|-------------------|-----------------|---------------------|---------|
| I { | קָטַלְתָּ 1. | קָטַלְתָּ f. | קָטַלְתָּ 2. | קָטַלְתָּ f. | קָטַל 3.sg. | Qal |
| | קָטַלְנוּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם pl. | |
| II { | נִקְטַלְתָּ s. | נִקְטַלְתָּ | נִקְטַלְתָּ s. | נִקְטַלְתָּ | נִקְטַל sg. | Niph'al |
| | נִקְטַלְנוּ | נִקְטַלְתֶּם | נִקְטַלְתֶּם | נִקְטַלְתֶּם | נִקְטַלְתֶּם pl. | |
| III { | פָּקַדְתָּ s. | פָּקַדְתָּ | פָּקַדְתָּ s. | פָּקַדְתָּ | פָּקַד sg. | Pi'el |
| | פָּקַדְנוּ | פָּקַדְתֶּם | פָּקַדְתֶּם | פָּקַדְתֶּם | פָּקַדְתֶּם pl. | |
| IV { | פָּקַדְתָּ s. | פָּקַדְתָּ | פָּקַדְתָּ s. | פָּקַדְתָּ | פָּקַד sg. | Pu'el |
| | פָּקַדְנוּ | פָּקַדְתֶּם | פָּקַדְתֶּם | פָּקַדְתֶּם | פָּקַדְתֶּם pl. | |
| V { | הִקְטַלְתָּ s. | הִקְטַלְתָּ | הִקְטַלְתָּ s. | הִקְטַלְתָּ | הִקְטַל sg. | Hiph'al |
| | הִקְטַלְנוּ | הִקְטַלְתֶּם | הִקְטַלְתֶּם | הִקְטַלְתֶּם | הִקְטַלְתֶּם pl. | |
| VI { | הִקְטַלְתָּ s. | הִקְטַלְתָּ | הִקְטַלְתָּ s. | הִקְטַלְתָּ | הִקְטַל sg. | Hoph'al |
| | הִקְטַלְנוּ | הִקְטַלְתֶּם | הִקְטַלְתֶּם | הִקְטַלְתֶּם | הִקְטַלְתֶּם pl. | |
| VII { | הִתְקַטַּלְתָּ s. | הִתְקַטַּלְתָּ | הִתְקַטַּלְתָּ s. | הִתְקַטַּלְתָּ | הִתְקַטַּל sg. | Hithp. |
| | הִתְקַטַּלְנוּ | הִתְקַטַּלְתֶּם | הִתְקַטַּלְתֶּם | הִתְקַטַּלְתֶּם | הִתְקַטַּלְתֶּם pl. | |

III. *Imperativus.*II. *Inf.*

| | | | | |
|---------------|----------------|----------------|----------------|-------------------|
| קָטַלְתָּ f. | קָטַלְתָּ Pl. | קָטַלְתָּ f. | קָטַלְתָּ Sg. | קָטַל Qal |
| [הִקְטַלְתָּ] | הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַל Niph. |
| קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ | קָטַל Pi. |
| הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַל Hiph. |
| § 62 da | הִתְקַטַּלְתָּ | הִתְקַטַּלְתָּ | הִתְקַטַּלְתָּ | הִתְקַטַּל Hithp. |

IV. Imperfectum.

Cohortat.

| | | | | | |
|-------------|------------------------|--------------|------------------------|--------------|-----------------|
| אֶקְטָלָה | אֶקְטַל ¹ . | אֶקְטַלְי f. | אֶקְטַל ² . | אֶקְטַל f. | אֶקְטַל sg. |
| נֶקְטָלָה | נֶקְטַל | נֶקְטַלְנָה | נֶקְטַלְוּ | נֶקְטַלְנָה | נֶקְטַלְוּ pl. |
| אֶקְטָלָה | אֶקְטַל | אֶקְטַלְי | אֶקְטַל | אֶקְטַל | אֶקְטַל sg. |
| נֶקְטָלָה | נֶקְטַל | נֶקְטַלְנָה | נֶקְטַלְוּ | נֶקְטַלְנָה | נֶקְטַלְוּ pl. |
| אֶקְטָלָה | אֶקְטַל | אֶקְטַלְי | אֶקְטַל | אֶקְטַל | אֶקְטַל sg. |
| נֶקְטָלָה | נֶקְטַל | נֶקְטַלְנָה | נֶקְטַלְוּ | נֶקְטַלְנָה | נֶקְטַלְוּ pl. |
| | אֶקְטַל | אֶקְטַלְי | אֶקְטַל | אֶקְטַל | אֶקְטַל sg. |
| | נֶקְטַל | נֶקְטַלְנָה | נֶקְטַלְוּ | נֶקְטַלְנָה | נֶקְטַלְוּ pl. |
| אֶקְטִילָה | אֶקְטִיל | אֶקְטִילְי | אֶקְטִיל | אֶקְטִיל | אֶקְטִיל sg. |
| נֶקְטִילָה | נֶקְטִיל | נֶקְטִילְנָה | נֶקְטִילְוּ | נֶקְטִילְנָה | נֶקְטִילְוּ pl. |
| | אֶקְטַל | אֶקְטַלְי | אֶקְטַל | אֶקְטַל | אֶקְטַל sg. |
| | נֶקְטַל | נֶקְטַלְנָה | נֶקְטַלְוּ | נֶקְטַלְנָה | נֶקְטַלְוּ pl. |
| אֶתְקָטָלָה | אֶתְקָטַל | אֶתְקָטַלְי | אֶתְקָטַל | אֶתְקָטַל | אֶתְקָטַל sg. |
| נֶתְקָטָלָה | נֶתְקָטַל | נֶתְקָטַלְי | נֶתְקָטַל | נֶתְקָטַל | נֶתְקָטַל pl. |

§ 62 d a

§ 62 d a

V. Participium.

| | | |
|----------------------------|---------------------------|--------|
| קָטָל et קָטַל f. | קָטַל, קָטָלִים ; | } Qal |
| קָטִיל et קָטִילֹת | קָטִיל, קָטִילִים ; | |
| נֶקְטָל et (נֶקְטָלֹת) | נֶקְטַל, נֶקְטָלִים ; | Niph. |
| מִקְטָל et (מִקְטָלֹת) | מִקְטַל, מִקְטָלִים ; | Pi' ēl |
| מִקְטָל et (מִקְטָלֹת) | מִקְטַל, מִקְטָלִים ; | Pu' al |
| מִקְטִיל et (מִקְטִילֹת) | מִקְטִיל, מִקְטִילִים ; | Hiph. |
| מִקְטָל et (מִקְטָלֹת) | מִקְטַל, מִקְטָלִים ; | Hoph. |
| מִתְקָטַל et (מִתְקָטָלֹת) | מִתְקָטַל, מִתְקָטָלִים ; | Hithp. |

A*

Verba primae gutturalis (§ 65).

I Perf. I עמד; 2. *pl.* עמדתם" עמדתן. — II נעמד, נחפץ^k נעמדה, נעמדת; *pl.* נעמדו, נעמדתם. — V העמיד^k העמידה, העמידת. — VI העמד^p העמדה, העמדת; *pl.* העמדו, העמדתם.

I Inf. עמד". — II העמד^{b1}. — V העמיד^p.

I Iptv. עמד; עמדו עמדנה. — II העמד^{b1}.

V העמד^p העמיד.

I Ipf. I נעמד יחפר^f תעמד, תעמדו תעמדי, אעמד;

pl. נעמדו תעמדנה, תעמדו תעמדנה, נעמד. — II העמד^{b1}.

V העמיד^p תעמיד, תעמידו. — VI העמד^p.

תעמד, תעמד תעמדי, אעמד; *pl.* העמדו תעמדנה, תעמדו

תעמדנה, נעמד.

I Part. אסור, אסורים. — II נעמד^k. — V מעמיד^p.

— VI מעמד.

Verba mediae gutturalis (§ 65).

I Perf. I שחט שחטה"; *pl.* שחטו". — II נשחט נשחטה;

pl. נשחטו. — III נחם^{b2} נחמה"; *pl.* נחמו. ברך^{b1} ברכה;

pl. ברכו. — IV נחם נחמה; *pl.* נחמו. ברך ברכה; *pl.* ברכו.

— VI השחת השחתה; *pl.* השחתו. — VII התנחם התנחמה;

pl. התנחמו. התברך התברכה; *pl.* התברכו.

I Iptv. I שחט^{ez} שחטו^r, שחטו שחטנה. — II השחט

השחטו" השחטו. — III נחם^{b2} נחמי; נחמו [נחמנה]. ברך^{b1}

ברכי, ברכו ברכנה. — VII התנחם התברך (cf. III).

- I *Ipf.* יִשְׁחַט^e, 2. *f.* תִּשְׁחַטֵּיⁿ; *pl.* יִשְׁחַטוּ תִשְׁחַטְנָה.
- II יִשְׁחַט, 2. *f.* תִּשְׁחַטֵּי; *pl.* יִשְׁחַטוּ תִשְׁחַטְנָה, תִּשְׁחַטּוּ.
- III יִנְחֵם^{b2}, 2. *f.* תִּנְחַמֵּי; *pl.* יִנְחַמוּ תִנְחַמְנָה, תִּנְחַמוּ. יִבְרֹךְ^{b1}, 2. *f.* תִּבְרְכֵי; *pl.* יִבְרְכוּ. — IV יִנְחֵם, 2. *f.* תִּנְחַמֵּי; *pl.* יִנְחַמוּ. יִבְרֹךְ, 2. *f.* תִּבְרְכֵי; *pl.* יִבְרְכוּ. — VI יִשְׁחַת, 2. *f.* תִּשְׁחַתֵּי; *pl.* יִשְׁחַתּוּ. — VII יִתְנַחֵם יִתְבָּרֵךְ (cf. III).
- I *Part.* שָׁחַט, שָׁחֲטִים. — III מִנְחָם, מִנְחָמִים. מְבָרֵךְ, מְבָרְכִים. — IV מִנְחָם מְבָרֵךְ. — VII מִתְנַחֵם מִתְבָּרֵךְ (cf. III).

Verba tertiae gutturalis (§ 65).

- I *Perf.* שָׁלַח, 2. *f.* שְׁלַחְתָּ^{s2}. — II נָשַׁלַּח, 2. *f.* נִשְׁלַחְתָּ.
- III שָׁלַח^e שְׁלַחְתָּ, 2. *f.* שְׁלַחְתָּ. — IV שָׁלַח, 2. *f.* שְׁלַחְתָּ.
- V הִשְׁלִיחַ^d הִשְׁלִיחָה, הִשְׁלַחְתָּ הִשְׁלַחְתָּ. — VI הִשְׁלַחְתָּ, 2. *f.* הִשְׁלַחְתָּ.
- VII הִשְׁלַחְתָּ, 2. *f.* הִשְׁלַחְתָּ.
- I *Inf.* שְׁלַח^d. — II הִשְׁלַח^{e2}. — III שְׁלַח (שְׁלַח). — V הִשְׁלִיחַ^d. — VII הִשְׁלַחְתָּ.
- I *Iptv.* שְׁלַח^{e2} שְׁלַחְתָּ, שְׁלַחוּ שְׁלַחְנָה. — II הִשְׁלַח^{e2}.
- III שְׁלַח^{e3} שְׁלַחוּ, שְׁלַחוּ [שְׁלַחְנָה]. — V הִשְׁלַח^{e3} הִשְׁלַחוּ.
- VII הִשְׁלַחְתָּ.
- I *Ipf.* יִשְׁלַח^{e4}, 2. *f.* תִּשְׁלַחְנָה. — II יִשְׁלַח^{e3} יִשְׁלַחוּ.
- III יִשְׁלַחְנָה, 2. *f.* תִּשְׁלַחְנָה. — IV יִשְׁלַחְנָה, 2. *f.* תִּשְׁלַחְנָה. — V יִשְׁלַח^d (יִשְׁלַח^{e3} *juss.*), 2. *f.* תִּשְׁלַחוּ; *pl.* יִשְׁלַחוּ תִשְׁלַחְנָה, 2. *f.* תִּשְׁלַחוּ. — VII יִשְׁלַחְתָּ (cf. III).
- I *Part.* שָׁלַח^d, שְׁלַחוּ; *f.* שְׁלַחְתָּ^{s2}. — III שְׁלַחוּ, שְׁלַחוּ.
- V מְשַׁלַּח, 2. *f.* מְשַׁלַּחְתָּ. — VII מְשַׁלַּחְתָּ.
- II שְׁלַח^d. — III שְׁלַחְתָּ.

Verba פ"א (§ 66).

I *Ipft.* יֹאכֵל^a, תֹּאכֵל, תֹּאכְלִי, אֲכַל^c; *pl.* יֹאכְלוּ תֹאכְלוּ לָכֵה, תֹּאכְלוּ תֹאכְלִי, נֹאכֵל. (*Wāw cons. cf. § a*)

Verba פ"ב § 67.

II *Perf.* נָגַשׁ^a נִגְשָׁה, נִגְשָׁתָּ. — V הִגִּישׁ^a הִגִּישָׁה, הִגִּישָׁתָּ. — VI הִגִּישׁ^g הִגִּישָׁה, הִגִּישָׁתָּ. — I *Inf.* נָפַל. גָּשָׁתָּ^e. — V הִגִּישׁ^a. — I *Iptv.* נָפַל. גֵּשׁ גָּשִׁי גֵשׁוּ [גָּשְׁתָּה]. — V הִגִּישׁ^a הִגִּישָׁתָּ; הִגִּישׁוּ הִגִּישָׁתָּה.

I *Ipft.* יָפַל^a תָּפַל, תָּפַל תָּפְלִי, אָפַל; יָפְלוּ תָּפְלוּתָּה. יָגֵשׁ תִּגְשׁ, 2. *f.* תִּגְשִׁי; *pl.* יָגֵשׁוּ תִגְשָׁתָּה. — V יָגֵשׁ, 2. *f.* תִּגְשִׁי; *pl.* יָגֵשׁוּ תִגְשָׁתָּה. — VI יָגֵשׁ^g, 2. *f.* תִּגְשִׁי; *pl.* יָגֵשׁוּ תִגְשָׁתָּה. — II *Part.* נָגַשׁ^a. — V מִגִּישׁ^a. — VI מִגִּישׁ.

Verba פ"ג (I. פ"ד) § 68.

II *Perf.* נִזְשַׁב^c נִזְשָׁה, נִזְשָׁתָּ; *pl.* 2. נִזְשָׁתָּם. — V הִזְשִׁיב^c הִזְשִׁיבָה, הִזְשִׁיבָתָּ; *pl.* 2 הִזְשִׁיבָתָּם. — VI הִזְשִׁיב^c הִזְשִׁיבָה, הִזְשִׁיבָתָּ; *pl.* 2. הִזְשִׁיבָתָּם. — I *Inf.* יִשְׁוֹן^d. שָׁבָתָּ^f. — II הִזְשִׁיב^b. — V הִזְשִׁיב^c. — I *Iptv.* יִרְאֵה^d. שָׁבֵה^f שָׁבִי; שָׁבוּ שָׁבְתָה. — II הִזְשִׁיב^b הִזְשִׁיבָה; הִזְשִׁיבָתָּה. — I *Ipft.* יִרְשֶׁן^d; *pl.* יִרְשֶׁנוּ (יִשְׁנוּ). יִשְׁבֵּה^f יִשְׁבֵּה, יִשְׁבֵּה יִשְׁבְּתָה. — V יִשְׁבֵּה יִשְׁבְּתָה, יִשְׁבֵּה יִשְׁבְּתָה; *pl.* 2. יִשְׁבֵּה יִשְׁבְּתָה. — VI יִשְׁבֵּה יִשְׁבְּתָה; *pl.* 2. יִשְׁבֵּה יִשְׁבְּתָה. — II *Part.* נִזְשַׁב. — V מִזְשִׁיב. — VI מִזְשִׁיב.

Verba פ"י (II. פ"י) § 69.

V Perf. הֵיטִיב^b הֵיטִיבָה, הֵיטִיבָה; pl. 2 הֵיטִיבְתֶּם.
 — I Ipf. יֵיטֵב^a, f. 2. תֵּיטִיבִי; pl. יֵיטִיבוּ. (יֵטְבוּ) תֵּיטִיבְנָה.
 V הֵיטִיב^b, f. 2. תֵּיטִיבִי.
 I Inf. יֵבֵשׁ V Part. מֵיטִיב.

Verba ע"ו § 71.

I Perf. קָם^f קָמָה, קָמָה קָמָה, קָמָה; pl. קָמוּ, קָמְתֶּם.
 II — קָמוּ^m, קָמוּ^k; קָמָה, קָמוּת^s; קָמוּת, קָמוּתִי;
 pl. קָמוּ, קָמוּתֶם; קָמוּתֶן, קָמוּנוּ. — III קָמוּם^b קָמָה, קָמָה.
 — IV קָמוּם^b קָמָה^c, קָמָה. —
 V הָקָםⁿ, הָקָמָה, הָקָמוּת^q, הָקָמוּת, הָקָמוּתִי; pl. הָקָמוּ,
 הָקָמוּתֶם הָקָמוּתֶן, הָקָמוּנוּ. — VI הָקָם^p הָקָמָה, הָקָמָה;
 pl. 2. הָקָמְתֶּם. — VII הָתָקָמוּם (cf. III).
 I Inf. קֹם^h. — II הָקָם^k. — III קָמוּם. — V הָקָם^l.
 I Iptv. קָמוּ^h קָמוּ; קָמוּ קָמָה. — II הָקָם^k הָקָמוּ;
 הָקָמוּ [הָקָמָה]. — III קָמוּם קָמוּמִי; קָמוּמוּ קָמוּמָה.
 — V הָקָם הָקָמוּ; הָקָמוּ [הָקָמָה]. — VII הָתָקָמוּם (cf. III).
 I Ipf. יָקָם (יָקָם^w; juss. יָקָם^x) יָקָם, יָקָם יָקָמוּ;
 אָקָם; יָקָמוּ יָקָמוּ, יָקָמוּ יָקָמוּ, יָקָמוּ יָקָמוּ; II יָקָם^k,
 f. 2. יָקָמוּ, אָקָם, pl. יָקָמוּ [יָקָמוּהָ]. — III יָקָמוּם^b, f. 2.
 יָקָמוּמִי^c; pl. יָקָמוּמוּ יָקָמוּמָה. — IV יָקָמוּם^b, f. 2. יָקָמוּמִי^c;
 pl. יָקָמוּמוּ יָקָמוּמָה. — V יָקָם^k (יָקָם^w; juss. יָקָם^x), f. 2.
 יָקָמוּמִי; pl. יָקָמוּמוּ יָקָמוּמָה^u. — VI יָקָם^p, f. 2.
 יָקָמוּמִי; יָקָמוּמוּ יָקָמוּמָה. — VII יָתָקָמוּם (cf. III).
 I Inf. abs. קֹם^h. — II הָקָם^k. — V הָקָם.

I Part. קם^f, קמה^f; *pass.* קום^g. — II נָקום^m, נָקומים.
 — III מְקומים. — IV [מְקומים]. — V מְקום^m, מְקומים.
 VI מוקם. — VII מְהָקומים.

§ 73. Verba ע"ע

I Perf. סָבַב^{h3} סָבְבָה (קל קָלָה *intr.*), סְבֹות^b סְבֹות, סְבֹותי;
pl. סָבְבוּ (קָלוּ *intr.*), סְבֹותם סְבֹותָן, סְבֹונוּ. — II נָסַב^k נָסְבָה,
 נְסֹות^l נְסֹות, נְסֹותי; *pl.* נָסְבוּ, נְסֹותם נְסֹותָן, נְסֹונוּ. —
 III סֹוַב (cf. *Pi.*), הָלַל. — IV סֹוַב, הָלַל. — V הִסַב^k,
 הִסָב, הִסְבָה, הִסְבֹות^l הִסְבֹות, הִסְבֹותי; *pl.* הִסְבֹוּ (הִסְבֹו)
 הִסְבֹותם הִסְבֹותָן, הִסְבֹונוּ. — VI הוּסַב^k הוּסְבָה, [הוּסְבֹות^l];
pl. הוּסְבוּ, [הוּסְבֹותם]. — VII הִסְתֹוַב, הִתְהַלַל.

I Inf. סָבַב^f. — II הִסַב. — III סֹוַב. הָלַל. — V הִסַב.
 I Iptv. סֹב סָבִי; סָבִי [סָבִינָה^l]. — II הִסַב הִסְבִי; הִסְבִי
 [הִסְבִינָה]. — III סֹוַב סֹוַבִי, הָלַל הָלַלִי (§5d). — V הִסַב
 הִסְבִי; הִסְבִינָה^l.

I Ipf. יָסַב (וְיָסַב *cons.*), *f.* 2. תָסַבִי; *pl.* תָסַבוּ תָסַבִינָה,
 תָסַבוּ תָסַבִינָה, נָסַב (יָסַב; יָסַבו^m). (יָקַלוּ; יָקַלוּ *intr.*). —
 II יָסַב, *f.* 2. תָסַבִי; יָסַבוּ [תָסַבִינָה], 1. נָסַב. — III יָסַבִי,
 יָסַבוּ. — IV יָסַבִי, יָסַבוּ. — V יָסַב, *f.* 2. תָסַבִי; *pl.*
 יָסַבוּ תָסַבִינָה, תָסַבוּ תָסַבִינָה, נָסַב. — VI יָסַב; *pl.* יָסַבוּ
 [תָסַבִינָה^l].

Part. סָבַב; *pass.* סְבֹוב. — II נָסַב. — III מְסֹוַב.
 IV. מְסֹוַב. — V מְסַב. — VI מוּסַב, *f. pl.* מוּסְבֹות.
 I Inf. abs. סָבִיב. — II הִסְבִיב.

Verba כ"ה § 74.

I Perf. גָּלַח^f גָּלַחְתָּ^b, גָּלַחְתָּ^e גָּלַחְתָּ (ת 5b2 §), גָּלַחְתִּי;
 pl. גָּלוּ^m, גָּלַחְתֶּם גָּלַחְתֶּן, גָּלוּנוּ. — II גָּלַח גָּלַחְתָּ, גָּלַחְתִּי;
 גָּלַח III — pl. גָּלוּ, גָּלַחְתֶּם גָּלַחְתֶּן, גָּלוּנוּ^e. — IV גָּלַח גָּלַחְתָּ, גָּלַחְתִּי;
 pl. גָּלוּ, גָּלַחְתֶּם. — V הִגָּלַח^f (הִגָּלַח^u) הִגָּלַחְתָּ, הִגָּלַחְתִּי;
 pl. הִגָּלוּ, הִגָּלַחְתֶּם. — VI הִגָּלַח הִגָּלַחְתָּ, הִגָּלַחְתִּי; pl. הִגָּלוּ,
 הִגָּלַחְתֶּם. — VII הִתְגָּלַח^f הִתְגָּלַחְתָּ, הִתְגָּלַחְתִּי; pl. הִתְגָּלוּ,
 הִתְגָּלַחְתֶּם.

I Iptv. גָּלוּ^d גָּלוּ; pl. גָּלוּ^m גָּלוּ^g. — II הִגָּלוּ^h הִגָּלוּ;
 הִגָּלוּ III — pl. גָּלוּ^h גָּלוּ; pl. גָּלוּ^g. — V הִגָּלוּ הִגָּלוּ;
 הִגָּלוּ VII — pl. גָּלוּ^g. (cf. III).

I Ipf. גָּלַח^g גָּלַחְתָּ, גָּלַחְתָּ גָּלוּ^m, אָגַלְתָּ; pl. גָּלוּ^m גָּלוּ^g.
 גָּלוּ^g גָּלוּ^g גָּלוּ^g. — II גָּלוּ^g, f. 2. גָּלוּ^m; pl. גָּלוּ^g גָּלוּ^g.
 — III גָּלוּ^g, f. 2. גָּלוּ^m; pl. גָּלוּ^g גָּלוּ^g. — IV גָּלוּ^g,
 f. 2. גָּלוּ^m; pl. גָּלוּ^g גָּלוּ^g. — V גָּלוּ^g, f. 2. גָּלוּ^m; pl. גָּלוּ^g גָּלוּ^g.
 — VI גָּלוּ^g, f. 2. גָּלוּ^m; pl. גָּלוּ^g גָּלוּ^g. — VII גָּלוּ^g, f. 2. גָּלוּ^m; pl. גָּלוּ^g גָּלוּ^g.
 (Ipf. apoc. § o—t) || (cf. III).

I Part. גָּלוּ^g גָּלוּ; pl. גָּלוּ^a. — II גָּלוּ^g. — III
 מְגָלוּ. — IV מְגָלוּ. — V מְגָלוּ. — VI מְגָלוּ. — VII מְגָלוּ.
 I Inf. גָּלוּ^k. — II הִגָּלוּ^k. — III גָּלוּ. — V הִגָּלוּ.
 — VII הִגָּלוּ.

Verba א"ל § 75.

I *Perf.* מִצָּא ^aמִצָּאָה, מִצָּאָתָּ ^aמִצָּאת (ת 5 b 2), מִצָּאָתִי;
pl. מִצָּאוּ, מִצָּאתֶם מִצָּאתֶן, מִצָּאוּנִי. (מִלֵּא מִלָּאָה, מִלָּאתָּ ^a*intr.*)
 II — נִמְצָא ^aנִמְצָאָה, נִמְצָאתָּ ^{d2}נִמְצַאת, נִמְצָאתִי; *pl.* נִמְצָאוּ,
 נִמְצַאתֶם. III — מִצָּא מִצָּאָה, מִצָּאתָּ ^{d2}; *pl.* מִצָּאוּ, מִצָּאתֶם.
 IV — מִצָּא מִצָּאָה, [מִצָּאתָּ ^{d2}]. V — הִמְצִיא הִמְצִיָּאָה,
 הִמְצִיאתָּ ^{d2}; *pl.* הִמְצִיאוּ, הִמְצִיאתֶם. VI — הִמְצָא. VII —
 הִתְמַצָּא (cf. III).

I *Inf.* מִצָּא — II הִמְצָא. III מִצָּא. V — הִמְצִיא.
 I *Iptv.* מִצָּא ^bמִצָּאִי; מִצָּאוּ מִצָּאָתָּ ^{d1}; II הִמְצָא הִמְצָאִי;
 הִמְצָאוּ הִמְצָאָתָּ ^{d1}. III מִצָּא, *f. pl.* מִצָּאָתָּ ^{d1}. V — הִמְצִיא
 הִמְצִיאוּ; הִמְצִיאוּ הִמְצָאָתָּ ^{d1}. VII — הִתְמַצָּא (cf. III).
 I *Ipf.* רִמְצָא ^b, *f.* 2. תִּרְמָצֵא; *pl.* רִמְצָאוּ תִרְמָצְאוּ ^{d1},
 תִּרְמָצְאוּ תִרְמָצְאוּ, רִמְצָא. II — רִמְצָא; *pl.* רִמְצָאוּ תִרְמָצְאוּ ^{d1}.
 III — רִמְצָא; *pl.* רִמְצָאוּ תִרְמָצְאוּ. IV — רִמְצָא ^a; *pl.* רִמְצָאוּ
 תִרְמָצְאוּ. V — רִמְצִיא; *pl.* רִמְצִיאוּ תִרְמָצְאוּ. VI — רִמְצָא ^a;
pl. רִמְצָאוּ תִרְמָצְאוּ. VII — רִתְמָצָא (cf. III).

I *Part.* מִצָּא ^bמִצָּאִים, *f.* מִצָּאת (מִלֵּא מִלָּאִים, § 25g, *intr.*)
pass. מִצָּאוּ. II — נִמְצָא, *f.* נִמְצַאת. III — מִמְצָא. IV —
 מִמְצָא. V — מִמְצִיא. VI — מִמְצָא. VII — מִתְמַצָּא.

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II.

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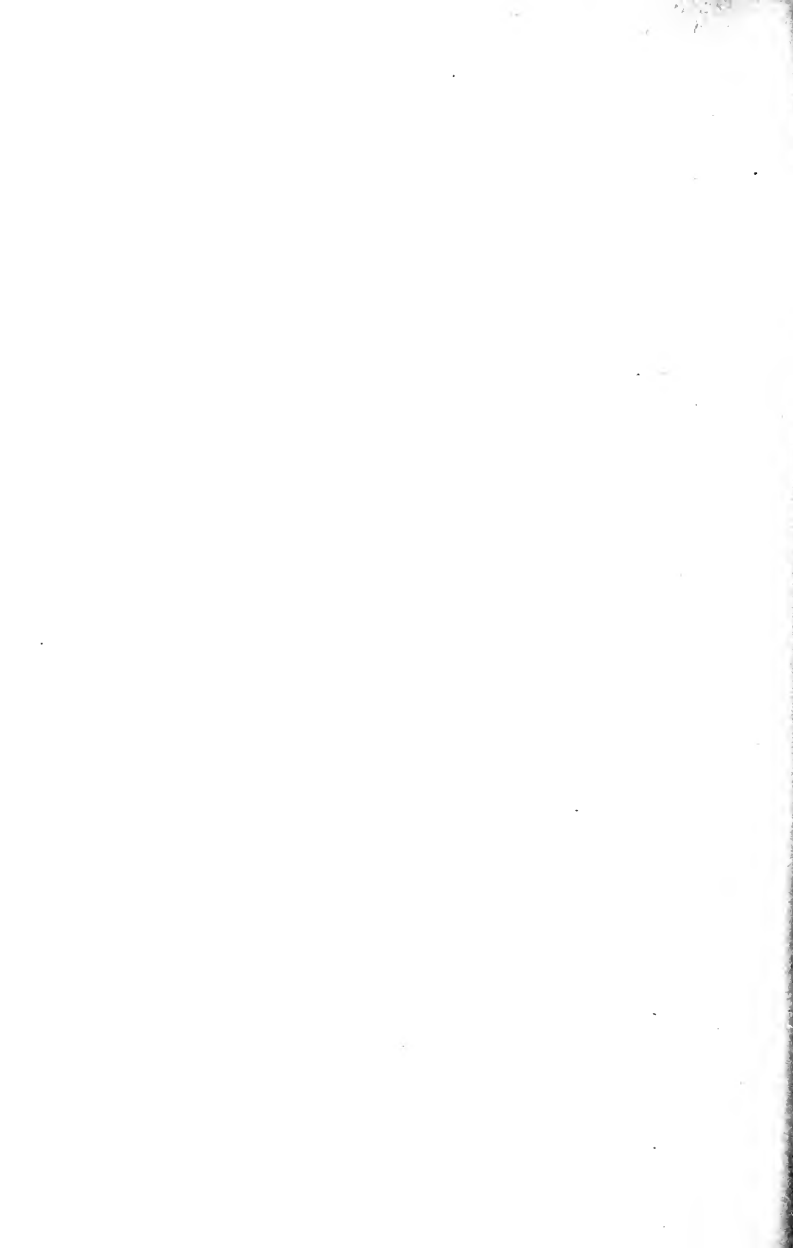
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Chrestomathia.

I. Legendi exercitia.¹

1. אב ג ד ז ח י נ ע ר ש ת. רדבת אעשוג.

ā— תחג יד רב שב עב עש שת שש נע נא אח
אב אן.

2. למסק. —, —, —. יד יחת^p ימת ית יד

גר רק לב גס יש אש אל יד ית עז שת^p ישב.
אי מי יחוק || גי י שיר עיר ריב איש קור מי לו

3. חן מצ. —, —, —. עוג^p קול לומ^p אות

מות מוב תוד עוד חזי אור מוד^p או לו. קל לג
לא קר צר^p || ו u סוס מוב חוג חומ תוא צור לו.

4. ²מם נן צע כק³ פף. כמנפץ. ים שם שם

לן אין חון רע קע ציע לף לף יוף עוף סוף ים
יין יע סוף יין שם קים אן^p יום קם קוע ים.

5. גחר זכר וזחב אדם שמן עפר וגד תרן^p

הגר^p אשם רעב שזכר לבן^p | חמש עקב תיע
לבן אשר^p רחל^p שלם שגו | תעיר ימים שנים
אחיו אביו גלון אשית | תאור מקום ידו אכל לרב

¹ p = nomen proprium. ² §1c. ³ §5b1.

מִגֹּג^p נָחֹר^p לָאוֹר מִרְקָה שְׁפוֹמָה עָצָר | אֲרוֹר חַיִּי
 עָשׂוּ לָגֹר אֲסוּר נָסוּ לָנוּ עֵינֵי תַחֲלָל מִעַץ עֵשׂוֹ^p
 מֵאִישׁ תְּבִיאָה לִי^p יִשְׁנִי מֵאוֹת אֵלֹנָן | וַיְהִי אִישׁ
 צִידֹן^p קִיטָר | אֵתוּ מִבֵּית אֲתָם עוֹלָם מוֹאֲב^p לִמֶּשׁ
 חֲרֹשׁ חֲרָג רִבֵּץ רוֹמֵשׁ יֵצֵא עֶבֶד יוֹסֵף^p קוֹלִי אֲתִי |
 סוּרֵי קוֹמֵי עוֹגֵב רוֹחֵי רוֹחֹ || אֲחִיקָה עֲשִׂיתָ תוֹלִידוֹ¹
 יְדִינִי רְאִיתִי.

6. בִּבְגָד דֵּד פֶּכַח פֶּכַח תֵּת. יָנָן בֵּין בָּא בָּא בּוֹ
 בּוֹר. גֵּר גֵּד^p גֵּר גֹּר גֹּר. דָּן^p דּוֹר דָּם דִּין. כָּל
 בֵּן פּוֹשֵׁ^p פּוֹס פִּי. פּוֹן פּוֹר פִּי. יֵת תֹּר | תִּסָּף תּוֹפֵשׁ
 פְּרוֹת גְּדוֹל בִּגְד פֶּבֶד תֵּלֵן תְּמוֹת תִּימִיב דְּבָר גְּלוֹי
 פִּיחַ וְאִירָא, פִּי יִירָם אֲלֵכִי וְאֲחֻבָּא;³
 7. α- על עַד גַּם בֵּן חַי בֶּק רַע קַח אֶל
 אֶף שֶׁק בֵּית בָּרַךְ | תְּשִׁיבָה אֲמַר אֲכַל לֶקַח יֵלֵד יָדַע
 שְׁרִי^p אֵלֵי אֲכַל אֲמַר רַעִי אֵינִי יוֹכֵל.

8. דִּרְדִּיר מִבְּדִיל נִחְדָּו נִפְתָּלִי^p שְׁמַעְתִּי תִרְגָּתִי.
 אֲנִשִּׁי אֲבָרָם^p. אֲכַלְתָּ פִתְחָתָה נִפְלָתָה וְלִלְתִּי שְׁלִלְתִּי ||
 בָּרַךְ אֶתְּ בִּרְךָ. זִכְרָתָה מֵאֲנִתָה וְלִדְתָה זִכְרָתָה צַחֲקָתָה נִפְתָּ
 יִרְדִּי תִשָּׁף תִּסָּף יִשְׁמִי.

9. צִדִּיק חַיִּית עֲמוֹן מִתָּן דְּבָר קוֹי צִוִּי. וַיִּבְרַךְ
 וַיִּשָּׁף וַיָּמָת. תַּיִם תַּיִם תַּיִם תַּנְחָשׁ. אֶתְּ | גְּבִית
 נִגְבִּית נִגְבִּית תִּתְּמָת. עֲמָת כִּחָה זִרְעָה אִישָׁה קוֹמְתָה.

10. יְהִי סֹדֶם^p פְּרִי שְׂמוֹ שְׁנֵי מֵאֵד גְּבוּל שְׁלֹשִׁי.

לְהַשְׁפִּיל בְּצִלְמֵנוּ לְתַשְׁקוֹת. פְּרִי הַחֹם גְּפִלוֹ² שָׂרָצוּ
מִלְכּוֹ עֲבָדוֹ חֲרָפוֹ בִּינָךְ גְּחֻלָּךְ. יַחֲצִצִי וַיַּחֲדִלִי
מִחֲשִׁבֶת מַמְלָכוֹת. דִּבְרוּ הַגְּבוּל תַּשְׁבְּרֵי מַרְגְּלִים.
11. — i. אִם מִן עַם מִשְׁפָּט מִדְּבַר אֲשֶׁרוֹ לְזֹכֶר

לְקַבֵּר יִשְׁפָּט וַיְגַדֵּל יִשְׁפָּטוּ וַיִּקְבְּרוּ וַיִּנְפְּקוּ וַיִּשָּׁב.
גִּבֹּר שְׂשִׁים אָמוֹ מִכָּל יִפְרֵד וְקוֹי וַיִּגְדַּ וַיִּפָּח וַיִּטַּע
הַשְּׁשִׁי וַיִּקַּח. מִפְּנֵי מִפְּרִי מִבְּשָׂרִי תִמְסִיר תַּשְׁחִית
יִקְרָא יִשְׁלַח || — u. יֵד לִקַּח יָקָם קִבֵּר שְׁלַחִי גִּבֹּב
גִּבְבָּתִי. אִמְנָם שְׁלַחִי.

12. — e, ē. אֶגְדֵּל אֶתֵּן אֶסְתֵּר אֲשֶׁמֶר נִחְמַד
עֲשָׂרִים חֲבֵרוֹן^p. וַיִּזְלַד וַיִּנָּחֵם || לָכֶם לָתֶם לָתֶן
אֶתֶם מִכְרָתֶם שְׁפִלְתֶּם קִמְתֶּם וַיִּדְעֵנִי. דִּבֵּר פֶּסֶר
פֶּסֶס. בְּבֹל^p שְׁכֶם^p בְּרֹנֶל גְּרֵנֹן || תַּחֲגַ תַּעֲרִים תַּתְרִים.
דִּרְכָךְ שְׁמֹךְ גַּחִי יְהִי יְהִי.

13. — ō. רָחֲבוּ רָחֲבִית אֲרָפוֹ קֹדֶשֶׁךְ אֲזַנְכֶם
וַחֲכִלְמוֹ תַּכְרַת תַּמְלִיךְ תַּחֲבֹד פֶּתִנֹת אֲכָלֶם חֲדָשׁוֹ.
וַיָּקָם וַיִּרְצַ וַיִּשָּׁב.

14. — p. נִחַח הַצְמִיחַ יִדַּע רָקִיעַ מַגְבִּיחַ וַגִּיחַ
מִזְרִיעַ. רִיחַ תַּחֲנִיחַח.

15. — q. וַיִּשְׁבּוּ וַיִּשְׁבּוּ שׁוּב שׁוּב הַמַּחֲוֶן וַיִּשׁוּבֶן.

הַפְּרָבִים וַיִּנָּסוּ צַדִּיקִים צַדִּיקִים צַדִּיקִים שְׁמִי
וְאִשָּׁם עִירָמִם גִּוִּים לְוִים מְשׁוּפָּתוֹ פִּיֶּם (פִּלִּם).
16. ¹ יָשָׁב (יָשָׁב) שָׁנָא שִׁפְנִי נִשְׂא לְלִבִּשׁ שְׁמִי
שֹׁד יִתְבַּשְׁשׁוּ שְׁמִירִים קִשְׁמִי.

17. ² שָׁנָה עָשָׂה חֵית יָיִבָּת חֵית צִנֹּת מִנְחָת
חֶרֶבָה פְּרִדְמָה זִלְפָּה^p חִלְדָּה^p חֲכָמָה אֲכָלָה חֲכָמָה³
אֲכָלָה חֵיתָה יִתְדָה^p מִמִּנֶּה. יִתְּמָה יִתְּמָה לְמָה
לְמָה שְׁמָה | פְּרָעָה^p כֹּה פֹה גִלָּה שְׁלֵמָה^p יִתְּמָה
רָאָה קִנָּה | שָׁדָה גִלָּה אִפָּה בִנָּה אִמָּחָה יִבְנָה
יִרְאָה מִקִּנָּה שְׁמִנָּה נָח פֶּת שֶׁת. יִלָּה.

18. ⁴ פָּנִיךָ אֵלַיךָ חִלִּיךָ גִּמְלִיךָ. תִּבְּכִינָה תִּבְּלִינָה
תִּסְבִּינָה וְתִחְלִינָה | פָּנִיךָ אֵלַיךָ וּמִי.

19. ⁵ פֶּאֶרְךָ חֲפָאָה רָצָאָה. רֹאשׁ זֹאת צֶאֱךָ
הָאֵכָל וַיֹּאמֶר צֶאֱךָ. רֹאשִׁית מִלְּאָתִי לְאֵלֹתִים רֹאשִׁיךָ.
וְאֵלֶיךָ תִּקְרָאנָה תִּקְרָאנָה תִּמְצָאנָה גִּיָּא שְׁוָא.

20. ⁶ חֲנוּךְ עָלָה תִרְגֹּו עֲשׂוֹת אֲשֶׁר עֲמֹרָה^p
אֲרוּרָה חֲמִשִּׁי אֲכָלָךְ. וְרָעָךְ נִבְחָלָךְ תִּשְׁאֲבָת צִעֲקִים
וַיִּאֲחֲזֵנוּ וְתִתְּפָרְכֵנוּ תִּאֲכָלָנָה. מִרְּבִבוֹת. וַיִּתְּלָנוּ רִנְנוּ
תִּלְלוּנָה | תִּלֹּת אֲמוֹשׁ אֵכָל חֲרִי שְׁבָלִים.

21. ⁷ תִּאֲחָה אַחֲרֵי תִאֲנָה יַעֲקֹב תִּעֲבִיר אֲחֵלָה
יַחֲרִם תִּחְלִינָה מִמִּחֲרָה.

22. אֵמֶת וְאֵמֶת לְאֵמֶת אֵל וְאֵל.

23. מֵלֵאם מִלְמַעֲלָה תִּבְקֶשׁוּ בְּלֵאמִים.

24.³ בְּיָנֵכְךָ כָּל־עוֹף הַמָּשָׁלִיבוֹ.

25. ⁴ אֶרֶץ נֶפֶשׁ יֵרֵק קֶדֶם יֵרֵק: תְּלֻמָּשׁתָּ סִפֵּר

שָׁבַט בִּקְרָה גִּפְרָה כְּפֹר ॥ עָרֵב אֶרֶץ אֲבֹן חָרֵב לֶחֶם
רַחֵם דָּשָׂא לֵוֹר יֵשֵׁב אֶרֶץ חֲשֹׁךְ אֶחָל אֵקֶן ॥ זֶרַע
פֶּתַח נָגַע קִמַּח פָּצַע צִמַּח לִצְחֹר שִׁתָּם רֹחַב אֶרֶח |
נִצֵּר פֶּלֶם לִחֲבִי דִלֵּת ॥ תִּפְנֹק מָוֶת לִחֲבִי בִּתּוֹ שֵׁן
יֵין מִוֵּץ תְּעִיבִי אֵיל זֶת אֵין בֵּיתִי

26. ⁵ יַעֲנִים קִרְנִים אֲנִים, רַגְלִים צִתְרִים אֲנִים.

נִתְּחִים שְׁנַיִם מֵאַחֵם מִן שְׁמַיִם ⁶ יְרוּשָׁלַם. ⁷

II. Exercitia transferendi ex Hebraeo.

A. Nomen (pag. 25*—34*). B. Verbum (pag. 34*—47*).

I. מִתּוֹ מִתִּי מִתְּךָ מִתְּךָ מִתּוֹ מִתִּים מִתִּיד. גְּבוּר
גְּבוּרִים הַגְּבוּרִים, גְּבוּרִי וְשָׂאֵל^p, גְּבוּרִי הַמּוֹר הַמּוֹר
הַמּוֹרִים הַמּוֹרִים הַמּוֹרִים. גּוֹרִי גּוֹרִים, גּוֹרִי הַמּוֹרִים. הַמּוֹרִים
אֵלֶיךָ אֵלֶיךָ^p, אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ.
נִשְׁבָּרִי מִגְּבוּרִים מִגְּבוּרִים. מִתִּים, מִתִּים מִתִּים מִתִּים.
מִתִּים מִתִּים מִתִּים מִתִּים מִתִּים מִתִּים מִתִּים מִתִּים^s
ה' וְשָׂאֵל.

¹ § 11*g*. ² § 6*g*. ³ § 8*b*. ⁴ § 11*i*. ⁵ § 13, 1. ⁶ § 38. ⁷ § 9*b*. ⁸ § 85*c.d*.

II. הקנה, הקנה עולם, הקנה הקנה סבתו. אמתם.
 בלתי פלתיכם. רעה, רעה האדם, רעהי רעתכם רעהי
 הרעות. אהבתכם ואהבתך, לאהבת עולם. שבתך. העלה,
 עלת העם, ועלתי עלתם עלות עלותינו עלתיכם. תורת
 ה', ותורתי. נתיבתי, נתיבות עולם. נתיבותיה נתיבותיהם
 מערת עולם^p, המערות. העלת בהגורתו.

III. קול בקלי קלך קולן קלות. הלום הלמו הקלמות,
 הלמות שקר, הלמתינו. דור, לדת עולם, לדתיכם
 לדותם. ברחוב. באר, בארות המים. הרות רותי רותך
 רותך רותכם רותות.

IV. יונה יונתי יונים, c. יוני. תאנתי תאנים. סאה
 סאים. || תחלת חכמה יראת ה'.

§ 23. קציר השים, קצירך קצירכם. הפליט, פליטי.
 אפרים^p, פליטיכם. גהנה. צעיה. קדושים. נביאי נביאיך
 נביאיך. הקמון, המון גוים. האדון, אדני¹ יוסה^p,
 אדניך אדני | מקום שקם^p, המקמות מקומתיכם. העין
 עינתם. אתך האתנות. המאור מארת. לשון שקר,
 לשונך לשנות | בנקיון, נקיון שנים. || קדוש אני ה'
 אליהם.

I. במשפט, משפט התחום, משפטן, משפטים, § 24.
 משפטי ה', משפטיו. מגדל חננאל^p, מגדליה. מדבר
 קדש^p, מדבריה. מספר העבדים. משקל הערב, משקלם.
 מאכל פרעה^p, ומאכלך מאכלכם. פוכב אליהם, לפוכבים,
 פכביהם. מלאך ה', מלאכו למלאכים, מלאכי דוד^p.

¹ § 19d.

וּבְהִיכְלוֹ, הִיכְלִי שֵׁן | מְוֹשְׁבָם, לְמִשְׁבָּתָם מוֹשְׁבוֹתֵיהֶם |
מְוֹרָאִי.

II. הַשּׁוֹפֵט שְׁפָטְנוּ שְׁפָטֶיךָ שְׁפָטֵיהֶם. הַיָּשִׁב, יָשָׁב
הָאָרֶץ, וַיִּשְׁבִּיהֶן. לְעַרְבֵי הָעָרִים, עָרְבֵי נָחַל. אֲיֹבֵי דָוִד,
אֲיָבוֹ, שְׁמָרְךָ הַתָּן הַתָּנֶה לְהַתְּנוֹ לְתָנֶךָ גְּאֻלָּכֶם שְׁנָאָךְ,
שְׁנָאִי צִיּוֹן^ר, שְׁנָאוֹ שְׁנֵאֵיהֶם. שְׁלַחָךְ. לְפָהֳנִים, פָּהֳנֵי
ה', פָּהֳנֶיךָ. בְּמַעְרֹו, מְוַעְרֵי ה'. | בְּמִזְבֵּחַ, מִזְבַּח ה',
מִזְבְּחֵי מִזְבְּחֶךָ הַמִּזְבְּחוֹת מִזְבְּחוֹתֶיךָ. מַעְשֹׁר, מַעְשֹׁר
(מַעְשֹׁר) תִּדְגֶן.

III. יָדְךָ בִּינְדְכֶם יָדִים יָדֶיךָ יָדֶיכֶם. יָם הָאָדָם,
דָּמוֹ, דָּמִי תָבֵל^ר, דָּמִיכֶם דָּמֶיךָ. דָּגִים, דָּגֵי הַיָּם | שֵׁם
הַנָּהָר, שֵׁם-אֲבָרָם^ר, שְׁמִים בְּשִׁמוֹתָם. הַעֵץ הַעֲצִים, עֲצֵי
גֹפֶר, עֲצֵיךָ עֲצִיךָ. | מְנוֹת וְחַיִּים בְּנִד-לְשׁוֹן.

יָבֵר ה', יָבֵרִי יָבֵרְךָ יָבֵרְךָ יָבֵרוּ יָבֵרְנוּ יָבֵרִי
יָבֵרֶיךָ יָבֵרֶיךָ יָבֵרֶיךָ יוֹסֶס^ר. בָּשָׂר אִישׁ, בָּשָׂרְךָ
שָׂכָר שָׂכִיר, שְׂכָרְךָ. זָמֵן אֶתְרוֹן^ר, זָמְנֶךָ זְמַנְכֶם. שְׁלָלָה
שְׁלַלְכֶם. נָחַשׁ נִחַשְׁתָּ. לָרַעְבָם. נָהָר מַעְרִים^ר, וְנִהַרְתִּיךָ.
צָבָא הַשָּׂמַיִם, צָבָאךָ צָבָאֵי, אֱלֹהֵי הַצָּבָאוֹת, צָבָאוֹת
ה', צָבָאוֹתֵינוּ. | בָּעֶשֶׂן, עֶשֶׂן דָּעִיר, עֶשְׂנָה. עֶפֶר הָאָרֶץ.
הַתְּנִיּוֹ. הַחֶמֶס הַחֲסִים. הַלְבָּבָה. הַכְּמִיתִי. תִּלְלִי ה', הַתְּחַל
הַתְּחַלִּים הַחֲסִים.

§ 25.

לָבֶבָם. שָׁעַר רֹאשׁוֹ, שָׁעָרוֹ. | זָמְנֶיךָ הַצָּרוֹת הַצָּרוֹתֵינוּ,
בְּהַצָּרוֹת אֱלֹהֵינוּ. יִרְכִּנָּה. | יָשָׁנִים עֲרָלָה הַעֲרָלִים מְלָאָה
טַמְאִים שְׁלֵמָה שְׁבָעִים יְבֻשׁוֹת רַעְבָה מְלָאוֹת צַמְאִים.
[ע"ע] הָצִו הָצִיךָ הָצִיו, הָצִי גְבוּר. קֵן, קֵן-צִפּוֹר,
קֵנִי קִנְיָה קִנְיִים. קִצֹּף קִצְנִי. צִנְיָה צִלָּם, בָּצַל קֶרְתִּי.

§ 26.

שָׁפוּ שְׁנַיִם שְׁנֵיהֶם, שְׁנֵי רָשָׁעִים. לְבָבָם לְבוֹת. אִמָּה
 אִמָּכָן אִמָּתָם אִמָּתֵינוּ | מְגַנְנוּ מְגַנִּים, מְגַנֵּי נִחְשָׁת. | פֶּלֶ,
 פֶּל־יוֹם, פֶּל־הַיּוֹם, פֶּלֶה פֶּלְנוּ¹, לְבָבָם. חֶקֶר־עוֹלָם, חֶקֶר
 וְהַחֲקִים, חֶקֶר הָאֱלֹהִים. בַּחֲמִי חֲמוּ, בָּחַם קֶצֶר.
 פָּרָבָם, וְרַב דָּגָן. תַּפְסִים תַּפְסִיד בָּלוּ ה', עֲזָבָם עָזָה. |
 עַם הָאָרֶץ, הָעָם עִמָּה הָעַמִּים, עִמֵּי הָאָרֶץ. שִׁקּוּ שְׁקִיהֶם.
 גִּזְעוֹן^p, גִּנִּי גִנִּים. פֶּתַח פֶּרֶלֶה^p, פֶּסֶד פִּשְׁיָם בְּבִשְׁיָהֶם,
 פִּשְׁי אֶהְיֶן. שׁוֹר־צָבָאוּ חֲשׂוֹר שׁוֹרָם וְשׁוֹרָה, שׁוֹרֵי פֶרֶלֶה.
 צָרִינוּ, צָרִי יְהוּדָה. הַקֶּבֶר הָרַע הַזֶּה, הַשּׁוֹב וְהָרַע,
 רָעִים, רָעֵי גוֹיִם. הָהָר², הָהָר³, הָהָר⁴, הָהָרִים
 הָרִי, בְּהָרָם⁵, הָרִי צִיּוֹן. פָּרִים פָּרִיהָ. יָם; יָם הַמֶּלֶח,
 יַם־פֶּגֶז^p, יַם־סוּף; יָמָה יָמָה יָמִים. פֶּתַח־לָהֶם, פֶּתַח־יָם.
 צָדִי הַמִּשְׁפָּן. בְּצָדִיקָם. | גְּמֻלָּה, קִטְשִׁים. עַם קָדוֹשׁ
 אִתָּה לֹה' אֱלֹהֶיךָ:

[ע"נ]. אַתָּה ה', בְּאַשְׁרָה, אֲשֵׁים, אֲשֵׁי דוֹד, אֲשֵׁיהָ,
 בֶּן הַמִּגְדָּל, לְגִנְיָה בְּבוֹת. חֶקֶר חֶקֶר. אֲשׁוּ אֲשָׁכֶם. לָעַת
 עָרַב, בָּעָשׂוֹ, הָעֵתִים, עֵתוֹת.

I. חֶקֶר חֶקֶר לְדַרְכָּם הָרָבִי הָרָבִי חֶקֶר⁶. § 28.
 חֶקֶרֵי ה'. מִלָּה בָּבֶל^p, מִלְכִּיקָם. כָּלָב כָּלָבִים כָּלָיָה,
 כָּלָבִי צֹאנִי. כָּתָם פֶּרֶמָה וּכְרָמֵינוּ וּכְרָמֵיכֶם. לִילָד
 חִילָדִים וְלָדִי וְלִדְיָהֶן. לָחֶם לְחֶמֶקָם. רַחֲמָה. נֶפֶשׁ
 הָאָדָם, נֶפֶשֶׁךְ, נֶפֶשׁוֹת, נֶפֶשׁוֹת אֲבוֹתֵינוּ, לְנֶפֶשׁוֹתֵיכֶם. רִגְלָה
 רִגְלֵיכֶם. קָרָן קָרָה קָרָנָם קָרָנִים. קָרָנִי רָשָׁעִים, בְּקָרְנִי
 בְּקָרְנֵיכֶם; קָרְנוֹת, קָרְנוֹת הַמִּזְבֵּחַ. | עֲבָדִי לְעֲבָדֶיךָ עֲבָדִים

¹ § 22id. ² § 17cγ. ³ § 20c. ⁴ § 11f. ⁵ § 5d. ⁶ § 22kβ.

עבדיהם. הסד חסדך חסדים, חסדי ה'. העצבים.
אלה, באלפי יהודה, אלפים. אבן אבנו אבניהם אבניך
באבנים, אבני זכרון. עצמכם עצמי עצמים, עצמות,
עצמתם עצמתיהם. בחרב חרבכם חרבות, בחרבות
בבורים. ארץ הארץ בארצו הארצת בארצתם. | הולת
בולתו בולתים בולתיה, בולתי הבית, בולתות, בולתות
נחשת. קשת ובקשתי הקשתות וקשתותם¹ | צדק בצדקי.
קבר קברו קברים קבריני, קברי מלכי ישראל. בקרבה
קרבי. שקרים בשקריהם. הפגרים שקל שקלים, שקלי
זהב. נזמה, נזמי הזהב. בבטנה בטן. שמשו. בתר
בתרו בתריו. ברבים, ברפי יוסה. ברפיה.

II. ורעה ורעכם. לפצעי פצעי. פשע. פשעי
ישראל. נגעה נגעים. פתח הבית, הפתחה הפתח
פתחו פתחים פתחיה, פתחי עולם. | נערו, נערי דור.
בעליה. בעלים בעליה לבעליהן, בעלי העיר. השערה
שערה. נעל נעלי נעלה, נעלים בעלים ונעליכם בנחל
נחליה נחלי מים. פעמים, מאה פעמים. ועם ועמו
ועמה ועמה.

III. בשבטה השבטים לשבטיהם, שבטי ישראל.
עמקה העמקים עמקה. עשובם. החלק חלקי
חלקים חלקיהם. חפצו חפצים חפציה חלבו ומחלבהן².

IV. פפרה. השפי. הארה לארפה. בקרים. אונה
אונכם אונים אונה אונהיהם, באוני העם. בהדש השני,
הדשו וההדשים הדשיו, הדשי השנה. רמת רמחים

¹ § 6eβ. ² § 22kβ.

רמתיהם. נקמה. רחבה. ארחק ארחות, ארחות הים.
פעלך פעלך פפעלך פעלך. גרני, גרנות דגן, גרנה.
קדשך קדשיכם, קדש הקדשים, קדשי דוד. אהל האהלה
אהלה¹ באהלה אהלים באהלה אהליכם באהלי-שם^p.

V. פסת פספך פספיהם. בגד בגדו, בגדי עשו.
הצור תמים פעלו² כי כל-דרכיו משפט: פלגי-מים
לב-מלך ביד-ה':

§ 29. עין העינה, עין המים, עינים, עיני ה', בעיניך
בעיניך עיניכם. גין גינה, גין הלבון^p. האיל, איל
העלה, אילים. העיט, לעיט דרים. ציד צידה. לול
(לילה³), לילות.

§ 30. שבי שביה שביך. בכי בכי. לחיה, לחיה, לחיהם!
ארי אריות אריות. הללים הלגיגו. עני עמי, עני ענה.

A. לעני, עניך, נקים, עני עמי. בעל השור נקי.
§ 31. B. מחזה שור. משקחי המשקים. מעשנו, מעשה ה',
מעשים מעשי מעשיך מעשיכם, מעשי ידיך. מחסה
(מח'), מחסה קזב, מחסי (מח'), מחסהו. מחנהו. קחזה,
גד^p חזה קויד, קחזים חוזי. משה אחרן, משה משהו
משות משתם. || גדלים⁴ מעשי ה': על-אלהים ישעי
וכבורי צור-עזי מחסי באלהים⁵: טוב ה' לכל ורחמי
על-כל-מעשיו:

שדי שדיך; שדות שדתיכם. קנה המדה, קנה
הקנים, קני מנורה. נוח צדיקים, נוחו. פניך, לפני.
מזבחך עמנו צדיק גוהם תלמתי רגל תרבתם

¹ § 22iβ. ² § 85e. ³ § 20α. ⁴ § 85d. ⁵ § 10c4.

סְלֵעֵי שְׂבָיִם הַחֲכָמִים אֲדַנִּיכֶם חֲוִיָּה מְשִׁלּוֹ שִׁקִּים הַמֶּלֶךְ
 רְעוּתֵיהֶם זָהָבָם פְּפִיָּה שְׁלֹלְכֶם יִשְׁבִּיָּה פִשְׁעֵי רַגְלֵיָּה
 מִכִּסְהוֹ גְּבוּרֵיָּה קֹלָה לַחֲכָם שְׁרִיָּהם אֱלֹהֵינוּ צִלְמִי
 גְּשָׁמֵיהֶם תִּרְבּוּ מִגְדָּלִים שִׁכְרָה סֹלֶעַ עֲלִיתָה מִלְּאֲכִיו הָפוּ
 תִּפְסִיךְ מִלִּפְנֵיכֶם תִּפְרָתִי תִפְרָתִי אֲכַלָּה, יִינָה וְהִרְגָּלִים
 שְׁעִירֵיהֶם מִחֲסֵנוּ צִלְמֵיכֶם פִּתְקָתָם פִּלְתָּה פִּדִים תִּלְלִיךְ
 עֵינֵיהֶ שְׂבָטִיךְ לְחִינָה גְּשָׁתֵיהֶם מִגְּפִי פִתְנֵיהֶם שְׁרִים
 בְּצִלְמֵנוּ שְׁרִשָּׁה תִרְבִּיתֵיהֶם גְּשָׁמִים תְּשׁוּקָתָה לְפִשְׁעֵכֶם
 חֲסִידָה לְהִיכְלִיכֶם. | מִתִּי מִלְחָמָה, בְּתָם-לִבִּי, עֲבָדִי
 אֲבִימָלֶךְ,^p מִכִּסֵּה הַתִּבָּה, עֲצָמוֹת יוֹסֵת, מְשִׁלִּי שְׁלֵמָה,
 חֲכָמִי לֵב, תִּלְלֵי חֶרֶב, וְאֵילִי צֹאנָה, שְׁעָרֵי צִיּוֹן, שִׁיבָת
 עֲבָדֶיךָ, נְבִיאֵי ה', גְּשָׁמֵי בְרָכָה, רַגְלֵי הַפְּתָנִים, פְּכוּכֵי
 הַשָּׁמַיִם, עִם אֶחָד.

I. דָּגַת הַיָּם, דָּגָתָם. בֶּן-מֵאֶת שָׁנָה¹. שְׁנַת הָרָעָב, § 33.
 שְׁנָתוֹ, שְׁנָתוֹם, שָׁנִים שְׁנִינוּ, שָׁנִי חֲוִי שָׁרָה^p; שְׁנוֹת חַיִּים,
 שְׁנוֹתִי. עֲצָה, עֲצַת הַזְּקֵנִים, עֲצוֹת. תוֹעֲבַת מִצְרַיִם^p.
 תוֹעֲבוֹת, תוֹעֲבַת הַגּוֹיִם, תוֹעֲבַתֶּךָ תוֹעֲבֵיהֶם.

II. מִמְּלָכוֹת, מִמְּלָכוֹת הָאָרֶץ. לְמִמְשַׁלַּת הַיּוֹם.
 מִחֲשַׁבַת הַמֶּלֶךְ^p, מִחֲשַׁבוֹת, מִחֲשַׁבוֹת לִבּוֹ, מִחֲשַׁבְתָּם
 מִחֲשַׁבְתֵּיהֶם. מִשְׁפָּחוֹת, מִשְׁפָּחוֹתָם. לְמִשְׁפַּחְתֵּיהֶם.

נִקְמֹת, נִקְמַת ה', נִקְמָתָנוּ. רִבּוֹת, רִבּוֹת אֲפָרִים^p, § 34.
 בְּרִבְבֵּתָיו. וְצוּחַת יְרוּשָׁלַם, צוּחַתָּה. בְּרִכְתָּה בְּרִכּוֹת,
 בְּרִכּוֹתֵיכֶם. נִבְלַת אֵיזָבֵל^p, נִבְלָתָם. | אֲנִיחֵי אֲנִיחֵי.
 זַעֲקָתִי זַעֲקָתָם, זַעֲקַת סֹדֶם^p. צַעֲקָתוֹ.

מלפנ שָׁבָא^פ. עֲלֵמוֹת. שְׁלֵמוֹת רַעָה, שְׁלֵמוֹתוֹ וּשְׁלֵמוֹת
שְׁלֵמוֹתֶיךָ שְׁלֵמוֹתֵיכֶם. נְעֻרוֹת, נְעֻרוֹת אֶסְתֵּר^פ, וְנְעֻרְתֶּיךָ. |
בְּקַעַת יִרְהוֹ^פ, בְּקַעוֹת. שְׁפַחַת שָׂדֶה, שְׁפַחְתְּךָ הַשְּׂפַחוֹת
שְׁפַחְתֵּיכֶם. שְׁמֵלַת אִשָּׁה, שְׁמֵלְתְּךָ שְׁמֵלַת שְׁמֵלְתֶיךָ.
שְׁמֵחַת עוֹלָם, שְׁמֵחַתִּי שְׁמֵחַתְכֶם. מִנְחַת שָׂוָא, מִנְחַתֶּיךָ.
יִרְאַת אֱלֹהִים, בְּיִרְאַתְךָ. אִמְרַת ה', אִמְרַתִּי; אִמְרוֹת
ה' (אִמְ' 7, 12 ψ) אִמְרוֹת טְהוֹרוֹת | עֲגָלַת בָּקָר, עֲגָלוֹת
בֵּית אָוֶן^פ. חֲרַפַּת עֲמוֹ, חֲרַפְתָּם. | עֲרַלַת לִבְבְּכֶם, עֲרַלְתְּכֶם
הָעֲרָלוֹת, עֲרָלוֹת פְּלִשְׁתִּים^פ, עֲרַלְתֵּיהֶם.

§ 36. I. מִשְׁמַרְתִּי מִשְׁמָרוֹתֵיהֶם. מוֹלְדֶתְךָ, אֶרֶץ מוֹלְדֶתוֹ.
אֶדְרַת שֵׁנִי, אֶדְרָתוֹ. | תוֹכְחוֹת. בְּטַבַּעַת הַמֶּלֶךְ, טַבַּעְתּוֹ
טַבַּעְתֵּיהֶם טַבַּעְתָּם. מִשְׁכָּרְתִּי. לְגִלְגָּלְתָם.

II. אִמֵּר אִמְרִים אִמְרַת הָאִמְרוֹת. יוֹנְקָתוֹ יוֹנְקוֹתָיו
יוֹנְקוֹתֶיךָ | תִּשְׁאֲתִי תִשְׁאֲתֵנִי. | תִּשְׁאֲרַתְנִי.

§ 37. מְלֻכּוֹת שְׂאוֹל^פ, מְלֻכּוֹתְךָ. גְּלוּת יְהוּדָה, גְּלוּתֵנִי. |
מִצָּרֵי מִצְרַיִם הַמִּצְרִית הַמִּצְרִית. תַּחְתָּיִם תַּחְתִּית תַּחְתִּיּוֹת.
הַפְּנִימִי הַפְּנִימִים הַפְּנִימִית הַפְּנִימִיּוֹת.

§ 38. I. בֶּן־אָחִיו אֲבוֹתֵינוּ בְּתֵינוּ בְּתֵינוּ אֲשֶׁתְּךָ אֲחוֹתָם.
בְּנוֹ בְּנֵתָם בְּנֵתֵיהֶם אֲבִיךָ אֲחִינוּ אֲחִינוּ אִשְׁךָ בְּנוֹךְ
אֲחִיתֵנוּ אֲמִתְךָ בֵּיתוֹ אֲחִיךָ בְּנִיכֶם וְאֲמִהוֹתָיו אֲבִינוּ
בְּנֵה אֲחִיךָ אֲבִיךָ בְּנֵתֵנוּ לְאִחֶיךָ, בֵּית אֲחִי אֲדִנִּי.

II. הָעָרִים בְּפִי פִלֹּךְ הַשְּׂמִימָה הָרְאשִׁים וְרֹאשׁוֹ
פִּיהָ מִימֶיךָ. שְׁעַר־עִירוֹ, רֹאשֵׁי הָעָרִים, עָרֵי הָעוֹלָם,
מִימֵי מִצְרַיִם, תַּחַת שָׁמַי ה'.

I. תוֹעֲבֹתָם שְׁפַחְתְּךָ נִשְׁמָתוֹ מִשְׁפַּחְתְּךָ שְׁמָחוֹת Rep.

שְׂמִלְתִּיכֶם נִבְלָתָה עָרְלָתוֹ שְׂפָחָתוֹ, צָצְקָת הָעֵם, בְּרָכוֹת
טוֹב, נִשְׁמִית חַיִּים, מִשְׁפָּחוֹת רְאוּבֵן.

II. עֲשֵׂתָ זָקֵנִים בְּנֵי בָנִים וְחַפְאֶת בָּנִים אֲבוֹתָם:

אֲנִי עֲבִידָה בְּיָדְךָ אֶמְתִּיד: תּוֹצֵבֶת ה' שְׂפָתַי שֹׁקֵר: לֹא
מִחֲשָׁבוֹתַי מִחֲשָׁבוֹתֶיכֶם וְלֹא יִרְבִּיכֶם יִרְבִּי נָאִם ה':

שִׁשָּׁה בָנִים, בָּנוֹת שֵׁשׁ, שֵׁשׁ שָׁנִים, שִׁשָּׁת יָמִים. § 39.

עֲשֵׂתָ אֲנָשִׁים, פָּרִים עֲשֵׂתָה, עֶשֶׂר שָׁנִים, עֲשֵׂתָ יָמִים,

עֲשֵׂתָ תְּהִדָּרִים. || אַרְבַּעַת עֶשֶׂר בָּבָשִׁים, שְׁלֹשָׁה עֶשֶׂר

פָּרִים, שָׁנִים עֶשֶׂר שָׁבָטִי וְיִשְׂרָאֵל; שְׁתֵּים עֲשֵׂרָה אֲבָנִים,

שְׁלֹשׁ עֲשֵׂרָה עָרִים; עָרִים תִּשַׁע עֲשֵׂתָה. || חֲמִשָּׁה עֶשֶׂר

שָׁקֶל, שְׁמֹנֶה עֶשֶׂר אֶלֶף, אַרְבַּעַת עֶשֶׂר יוֹם, שָׁנִים עֶשֶׂר

אִישׁ, שְׁנֵי עֶשֶׂר בָּקָר; שְׁמֹנֶה עֲשֵׂרָה אֲמָה, שֵׁשׁ עֲשֵׂרָה

נֶפֶשׁ, תִּשַׁע עֲשֵׂרָה שָׁנָה.

חֲמִשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה, אַרְבָּעִים וְחֲמִשׁ שָׁנָה,

שִׁבְעִים שָׁנָה וְחֲמִשׁ שָׁנִים.

מֵאָה אִישׁ, מֵאֲתֹם שָׁנָה, עֲדֹם מֵאֲתֹם, תִּשַׁע מֵאוֹת

שָׁנָה, שְׁלֹשׁ מֵאוֹת שְׁוֹעֲלִים. || אֶלֶף אִישׁ, אֶלֶף פְּעֻמִּים,

שִׁבְעַת אֶלְפִים פְּרָשִׁים, עֲשֵׂתָ אֶלְפִים אִישׁ, מֵאָה

אֶלֶף פָּרִים.

שְׁמֹנֶה יָמִים, עֲשֵׂתָה גְּמֻלִים, שְׁתֵּים עֲשֵׂרָה שָׁנָה, שֵׁשׁ

מֵאוֹת פָּסָה. טוֹב־לִי תוֹרַת־פִּיךָ מֵאֲלֹפֵי זָהָב וְכֶסֶף;

בְּאַרְבַּעַת עֶשֶׂר לַחֹדֶשׁ. בְּאַרְבַּע עֲשֵׂרָה שָׁנָה לְמִלְחָה

חֲזָקָתוֹ^p. אֶלֶף פָּסָה.

I. בְּאַלְהֵיךָ בְּחִלּוֹמִי בְּמִקְמִנִי לַעֲבָדִיו לְלִשְׁנָתָם

לִירְאוֹ בְּעִמְרָה^p פִּירְוִשְׁלָם^p מִנְעִנְיָנוּ מִרְחָבָה מִהֲחָצֵר

מִעֲמִידָה וְאַלְהֵיךָ וְחַאֲנִיכֶם וּבְגִדֶיכֶם וּבְשִׁפְטֵי וְיִלְדִים

§ 44.
45.46.

ואדני וחסדיו ופגריהם | מתורתך למקמו משפט
 מרשעים ודרבניהם ופתחיהם ונעלינו מספרך ומוראכם
 מהשכל מאפכם לרעבם ועצבך וספרים מצדי מאהלך
 מקבריהם וכרמינו מרבכם ובגדים בבשרכם מפניהם
 ונחלים מפריהם ופעלכם מנעריהם פעבדים מנחליכם מרחם
 למקמתם בשמותם מפיהך מפניה | ופגרי מלכיהם,
 בקצה שדהו, מזהב אוזיר^p, וזהב¹ הארץ, מילדי
 העברים, וחתן המלך, מצד הקצרים, מגמלי אדניו,
 בקיש השמים, עצם מעצמי, מקצה² תהוה^p, מקרב עמו,
 במערות צרים. | ובתקניהם ולשפטים ומשפטי ולמשלים
 ומהדרניהם ובלשונם ולאלפים ובקשתי ובמשפטיהן
 ובסלעים ולאכלכם ומעלותיכם ובתרחבתי ומבשרי
 ולאליהם ומעננה ובששעכם ובמדבר ובלבבך | ובמשב
 לצים, ולרשעי הארץ, ולמקוה חמים. | נר לנגלי דבך
 ואור לנתיבתי: אל גדול ה' ומלך גדול על-כל-אלהים;
 הוא צורי וישועתי: ימו בראשו ואנהני נקים:

II. וממשלתך פדמותנו לאנשיך בעצתך ושנותם
 ושניהם ואמתו בכליהם ומנהתיכם ומימיהם ובימיכם
 ולבנה ומנהתי ובמשפחתו ולנשיכם. | ובתכחות חמה,
 בימי אמרפל^p, מימי שלמה^p.

§ 54. מלך מלכת מלכו. שמרה שמרתי שמרתם שמרו
 שמרתי. מכרו מכרתם. זכרה זכרתי זכרנו זכרת זכרת
 פרתנו פרתי פרת. שכב שכבת. סגרו סגרי רדפתי
 רדפתם. | שלחה שלחתם שלחתי. חפרו חפרו חפרתי.

¹ § 5d. 46a3. ² § 6f3.

הַלְמִנּוּ הַלְמִיט שְׁמִיעֶתָם שְׁמִיעֵתִי שְׁמִיעֵנוּ שְׁמִיעֵת צַחֲקֵתִי
צַחֲקֵתִי יִדְעֵנוּ יִדְעֵתָן.

פָּבֵד פָּבֵדָה פָּבֵדוּ. קָרַב, קָרַבָה קָרַבָה קָרַבָתִי
קָרַבָתִי. זָמַן זָמָנָה זָמָנִיתִי. חָפֵץ חָפְצָה חָפְצָנוּ. אָהַב
et אָהַב, אָהַב, אָהַבְתִּי, אָהַבְתִּי || יָכַל יָכְלוּ יָכְלוּ יָכְלֵתִי
קָטְנֵתִי.

שָׁפַט שָׁבֹר שָׁפַט לְשָׁפַר לְזָכַר לְלִבֵּשׁ מִקְבֵּר § 55.
בְּשָׁפַף | לְשָׁפַב || סָפַר סָפְרוּ סָפְרוּ סָפְדָה קָבַר קָבְרוּ § 56.
רָדַף רָדְפוּ זָכַר זָכְרוּ זָכְרוּ שָׁכַב שָׁכְבִי לָבַשׁ לָבָשִׁי
הִדְלִי | נָקְבָה שָׁפְטָה שָׁכְבָה שְׁמָרָה.

אָשְׁמַר תִּשְׁמַר נִשְׁמַר יִשְׁמְרוּ תִשְׁמְרוּ אֲשַׁמְרָה § 57.
אֲשַׁמְרָה. יִשְׁפֹּט יִשְׁפֹּטוּ תִשְׁפֹּף תִּשְׁפֹּפוּ תִשְׁפֹּכוּ יִקְבְּצוּ
יִשְׁבְּחוּ תִגְלִבוּ. | אֶגְדֵּל יִגְדֵּל יִשְׁעַב יִשְׁעָבוּ יִשְׁעָבוּ נִשְׁפָּכָה
יִלְבָּשׁוּ יִקְרַב נִקְרַב נִקְרָבָה יִקְרְבוּ תִקְרַבְנָה תִשְׁאֵל
אֲשַׁאֵב תִשְׁפַּחְנָה | יִשְׁכְּבוּן יִשְׁכְּבוּן תִשְׁמְעוּן תִשְׁמְעוּן.

רָבֵץ רָבְצָה רָבְצִים הִרְמִישׁ הִרְמִישָׁה קָבְרוּ קָבְרוּ § 58.
קָבְרוּ קָבְרוּ הִלָּךְ הִלָּכִים הִלָּכָה הִלָּכָה שָׁבֹר קָשְׁוֹדָה.
שָׁנָא אָהַב שָׁבְוִי לֵב. שְׁמַרְי תִּבְרִית. בְּרוּךְ ה'.

פָּשַׁלַּת בְּעִנְיָה; הוֹרִי הָאֲמָרִים לְרַע טוֹב וְלָטוֹב רָע; Rep.
מִהֲדַדְלוּ מִעֲשִׂיָה ה' מָאֵד עֲמָקוּ מִחֲטָבְתִּי; זָכְרוּ
תּוֹרַת מֹשֶׁה עֲבָדִי; מִי חָכָם וְיִשְׁמְרָאֵלָה; תִּזְרְעִים
בְּדִמְיָה בְּרָנָה יִקְצְרוּ; פָּשְׁלוּ וְאֵין עֹז; ה' אֱלֹהֵי גְדֻלָּה
מָאֵד הוֹרִי וְהִדְרִי לְבָשָׁתִּי; עֲבָדִי אֲתִידֵהוּ בִּירְאָה; תִּשְׁמְעִים
שְׁמִים לֵה' וְהִזְרִץ נֶתַן לְבִנְיָאֵדָם;

נִפְקָחוּ נִפְתָּחוּ נִשְׁמְרָה נִשְׁמְרָתָם נִשְׁפָּכָתִי נִמְפָּרְנוּ § 59.
נִסְתָּרְנוּ | לְהַמְלִיט | הַמְלִיט הַמְלִיטִי, הַקְּבָצוּ הַשְׁמְרוּ הַשְׁמְרוּ |

יִפְרֹד יִפְרֹדוּ אֶסְתֵּר נֶסְתֵּר תִּפְקַחְנָה תִּשְׁמֹר תִּשְׁמְרוּ יִשְׁרְפוּ
תִּשְׂרֹף אֶבְדָּה אֲשַׁפֵּטָה נִשְׁפָּטָה | הִנְשָׂאֵר הִנְשָׂאֲרָה
הִנְשָׂאֲרִים הִנְשָׂאֲרוֹת, נֶסְתֵּר נֶסְתֵּרִים נֶסְתֵּרוֹת.

§ 60. בִּקְשׁ בִּקְשָׁתִי בִּקְשָׁתָם הִבְרֹו הִבְרֹו הִבְרָת הִבְרֹנוּ
הִבְרָת הִבְרָה טְלִמָּתָם | הִבֵּר הִבֵּר כִּבֵּס בִּקְשָׁה בִּקְשׁוּ |
לְדַבֵּר דַּבֵּר דַּבְרֵי דַּבְרֵי הִבְרֹו לְמִדְּנָה יִדְבֵּר יִדְבֵּר נִדְבֵּר
תִּדְבְּרוּן תִּדְבְּרוֹן תִּדְבְּרָנָה נִבְקֵשׁ תִּבְקְשׁוּ מִבְקֵשׁ ה',
מִבְשׁוּר מִבְשׁוּרָה מִבְשׁוּרוֹת, מִרְגָּלִים. מִקְדֵּשׁ מִקְדֵּשְׁכֶּם,
מֵאִסֶּה, מֵאִסְפָּכֶם, מֵאִסְפֵּי הַמִּדְבָּר¹ || קִבֵּר גִּנְבָתִי טָלַח
יִדְבֵּר מִדְּבָר טָלַחָה תִּלְקֹשׁוּ לִקְחָה לִקְחָתָה יִלְדֵּה יִלְדֵּה יִלְדָּתָם.

§ 61. הַמְטִיר הַבְדִּיל הַבְדִּילָה הַבְדִּילוּ הַבְדִּילָתָה הַבְדִּילָתָם.
הַשְׁפִּים הַשְׁפִּמָּתָם הַשְׁחִית הַשְׁחִיתִי הַשְׁחִיתָם | לְהַבְדִּיל
לְהַשְׁפִּיל הַשְׁלִיךְ הַשְׁלִיכִי הַשְׁלִיכוּ | אֲשַׁלֵּךְ תִּשְׁלִיכִי יִשְׁלִיכוּ
נִשְׁלִיכָה אֲשַׁחִית אֶל-תִּשְׁחִית יִשְׁלֹךְ מִבְדִּיל מִבְדִּילִים
מִשְׁחִיתִים מִקְרִיבֵי הַקֹּטֶרֶת, מִזְכִּיר מִזְכִּירָה || הַשְׁלִכָתָה
הַשְׁלִכוּ יִשְׁלִכוּ מִשְׁכָּב מִשְׁלָךְ מִשְׁלָכִים מִשְׁלָכָה.

§ 62. הַתְהַלֵּךְ הַתְהַלֵּךְ-נָתַתְּ הַתְהַלֵּכָתָה הַתְהַלֵּכָתָה לְהַתְהַלֵּךְ
מִתְהַלֵּךְ מִתְהַלֵּכָה מִתְהַלֵּכִים אֶתְהַלֵּכָה יִתְהַלֵּךְ תִּתְהַלֵּכָה
יִתְהַלֵּכִין. הַתְהַלֵּקוּ לְהַתְהַלֵּק אֶתְהַלֵּק תִּתְהַלֵּק, הַחֲרִיב
הַמִּתְהַפֵּכָה.

§ 63. שָׂאֹל שָׂאֵל. קָצַר קָצַר. הַמִּלָּה² תִּמְלִיךְ אִם-מִשׁוֹל
תִּמְשָׁל בְּנוּ;

קָרֹוב ה' לְנִשְׁבְּרֵי-לֵב; דִּרְשׁוּ ה' בְּהַמְצָאוֹ; נִפְשֵׁנוּ
כַּצִּפּוֹר נִמְלָטָה מִפֶּה יוֹקֵטִים הִפֵּחַ נִשְׁבֵּר וְאֶחָנוּ נִמְלָטָנוּ;

¹ § 17b. ² § 42, 1.

נָצַר לְשׁוֹנֶךָ מִרַע וּשְׁפָתֶיךָ מִדִּבֶּר מִרְמָה: בֶּן יִכְבֹּד
אָב וְעָבַד אֲדֹנָיו: ה' מְלֹטָה נַפְשִׁי: נָדָרִי לֹה' אֲשִׁלֵּם:
אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי: בֵּית וְהוֹן נָחֵלֶת אֲבוֹת וּמֵה'
אִשָּׁה מְשֻׁפָּלֶת: עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם
אֶת־אֲכָלָם בְּעֵתוֹ:

§ 64. וְזָכַרְתִּי וְשָׁלַחְתִּי | וַיִּמְכֹּר וַיִּירָדָה וַיִּמְכְּרוּ וַיִּקְבְּרוּ
וַיִּשְׁכַּב וַיִּגְדֵּל וַתִּרְפָּקְנָה וַיִּגְדְּלוּ וַאֲשָׁאֵל וַאֲזַכֵּר | וַתִּקְבְּרוּ
וַיִּפָּרְדּוּ | וַיִּדְּבְרוּ וַיִּבְקֹשׁ וַיִּלָּקֵט | וַיִּבְדֵּל וַיִּשְׁפֹּם וַתִּשְׁלַךְ
וַיִּשְׁכְּמוּ וַיִּשְׁלְכוּ | וַיִּתְעַצֵּב וַיִּתְעַצְבוּ.

§ 65. I. בְּרִשְׁתָּה פָּרַשׁ אֶגְרֵשׁ יִבְרָךְ וַיִּבְרָךְ וַיְבָרְכֵתִי וַהֲרִג
וַתַּהַרְגֵנָה וַאֲסִפּוּ וַעֲזָבוּ. טָרַף¹ | מִצְחָק. בְּשִׁחַת
מִתְחַפֶּת וַיִּנָּחֵם לַהֲתַנְחֵם נִכְחַד וַתִּכְחַשׁ וַיִּמְמָהוּ. נִחַשׁ
נִחַשׁ בּוֹ. מִתְרַף וַתִּמְהַר.

II. שָׁמַע מְשִׁילָה מַצְלִית. לְבָרַח פְּשָׁמַע. וַתִּצְלִית.
תַּצְמִית. אִשְׁבַּע² || שָׁמַע בָּרַח־לָךְ וַתִּבְרַח וַיִּזְרַע וַיִּפְתַּח
פָּאֵל יִשְׁחַט | וַיִּבְקֹעַ וַיִּפְתַּח וַיִּגְלַח וַיִּשְׁבַּע | תַּחֲמַל
תַּחֲמֹלוּ. וַיִּתְחַבֵּשׁ וַפְחִלְמָה³ וַיַּעֲרֹךְ וַיִּתְחַפֵּף וַתַּעֲבֹרוּ
וַתַּעֲמֹדְנָה וַיַּעֲזֹב וַתַּעֲזָבִי וַתַּעֲבֹדִין וַתַּעֲבֹדִין וַתַּעֲבֹר
וַיַּעֲבֹרוּ נִהַרְג | תַּאֲהֹב תַּאֲהֹבִין תַּאֲנֹס וַיִּחַכְמוּ וַיִּתְחַדְדוּ.
נִחַשְׁבָנוּ וַנֶּאֱסָפוּ נִהַרְסִי וַעֲשִׂיתִי הָאֲזִין וַתַּעֲבִירוּ
וַתַּעֲבֹרְתֶם וַיִּתְחַסְרוּ וַנֶּאֱסָרוּהֶם. הִתְחַרֵּד וַתַּתְחַרְדֵּתִי וַתִּזְקֹק.

III. עֲבַרְתֶּם חֲשַׁבְתֶּם אֲסֹרִים. צִעֲקִים תִּשְׁאֲבֹת
פָּאֲבִים לַעֲזֹב בְּהִשָּׁף לַעֲבֹד. צִעֲדָה רַחֲצִי. וַיִּשְׁחַטוּ
וַיִּתְחַצּוּ וַנִּשְׁאָלָה (ipf.). נִבְהָלוּ נִבְהָלָה. וַיִּבְחָנוּ תִּבְחָנוּ

¹ § 63f. ² § 95d. ³ § 64i.

יָרַד יִרְדְּנוּ יַד אֶדְהָ¹, רְדִי-שָׁמָּה וְיִרְדִּים וְתָשִׁב וְתָשִׁב
 לְשִׁבְתְּ שְׁבִי תָשִׁבוּ, יִדְעֵנוּ יָדַע אֶדַע אֶדְהָ וְנִדְעָה יָדַע
 לְדַע יִדְעֵסָן וְיָדַע יָדַעִי | וְהִלְכָתָם תִּלְךָ קִהְלָךְ וְאֶלְכָה
 וְתִלְכְּנָה וְאֶלְכָה מִתְּהִלָּךְ לִלְכָת, לִלְכָךְ, הִלְךָ הִלְכָתִי,
 קָחוּ וְלָכוּ, הוֹלִכְתִּי מוֹלִיךְ מוֹלִיכוֹת | תִּכְבֵּל וְיִכְבְּלוּ וְתִכְבֵּל,
 לֹא מִכְל דְּבַר, לֹא אוֹכֵל לְהַמְלֵט. יִרְאֵת ה' תוֹסִיף
 יָמִים:

§ 69. יִיטְב־לִי, וְיִיטְבוּ דְבָרֵיהֶם, אִיטִיב עֲמָךְ, תִּיטִיב
 וְאִיטִיבָה מִיטִיבִים לְהִיטִיב וְתִיטִיב הִיטִיבָה (2), וְיִנְקָתָם
 תִּינְקִי הִינְקָה מִינְקָת מִינְקָתוֹ מִינְקוֹת מִינְקוֹתֶיהָ
 וְאִימָנָה. יָבֵשׁ יָבֵשָׁה יָבֵשׁוּ וְיָבֵשׁוּ הוֹבִישׁ אוֹבִישׁ. טוֹב
 אֶתָּה וְיִטִּיב:

§ 71. אֶקוּמִים תִּקוּמִים יְקוּמִמוּ רִוְמִמָּתִי מְרוּמִים יְרוּמִים
 תְּרוּמִמָּנָה יְעוּפָתָ || קָמָה קָמוּ קָר גְּרָתָה גְּרָתִי נָסוּ
 נָסָתָם נָסְנוּ לָגוּר לָנוּס לָמוּת קוּמוּ קוּמִי סוּרוּ שׁוּבָה
 לוּשִׁי וְצוּדָה יָסוּר נָפֹץ וְיָסוּר וְיָנוּסוּ אָמוּת וְנָקוּמָה
 אָמוּתָה, מוֹת תָּמִחוּ, וְיַמְלֹ, בְּהַמְלֹ, הַמּוֹל יַמּוֹל, נָכוֹן
 נָמוּטוּ אָמוּט יָאֵתוּ יָאֵתוּ אָקִים תָּמִית וְהָקִם וְהָבֵן הָסֵר
 הָסֵר, הָעֵר הָעֵד, לְהַמִּית לְהָסִיר מִקִּים מְרִיקִים יוּמָת
 מוּמָת מוּמָתִים הָמָתוּ, נָע וְנָד, הָקָמְתִי וְהָקָמְתִי הָשִׁיבְנוּ
 הָרָמְתִי הָרִימְתִי תְמוּטִינָה | אֶלְתָּהֶם יָמָת וְנָמָת וְנָמָת
 יִנְס וְתָרִם וְנָרַץ וְנָמַל וְתָגֵר וְנָמָת וְנָפֹץ וְנָקָה, וְתָנָה
 וְתָבָה, וְנָבַח ה' אֶת־רִיחַ תְּנִיחָה, וְנָסֵר (2) | תְּנִיחָה
 וְתָנַח || תָּשִׁיב וְתָשִׁב תָּשׁוּב תָּשִׁיב תָּשִׁב וְתָשִׁב מְשִׁיב

¹ alii אֶדְהָ § 5d.

שׁוּבֵי שׁוּבֵי, הַשֵּׁב, הַשֵּׁב אֲשִׁיב, שׁוּב אָשׁוּב, הַשֵּׁב
בְּסִפִּי, הַבִּסָּתָה הַמּוֹשֵׁב, הַשֵּׁב. || אֶל־תִּסְסֹרוּ מֵאֲמָרֵי פִי.
רַבּוֹת מִחֲשָׁבוֹת בְּלִב־אִישׁ וְעֵצָת ה' הִיא תִקְוָם:

§ 72. שִׁמְתִּי וְשִׁמְתִּי שָׁם, שִׁים־נָא יְהוָה, שִׁימוּ, תְּשִׁים
וְאִשָּׁם וְאִשְׁיָמָה וְנִשְׁיָמוּ לָשׁוּם, שָׁת אֲשִׁית יָשִׁית וְנִשְׁתָּ,
לָן, וְלִינֹה, נָלִין וְנָלִין וְנָלִינוּ, נִרְיָבוּ וְנִרְבָּ, דִּין גְּדִין, שִׁשׁ
שִׁשְׁתִּי, שׁוֹשׁ אֲשִׁישׁ, שִׁישׁ.

§ 73. לְקַלֵּל מִקְלָלָהּ וְיִתְפַּלֵּל וְיִתְפַּלֵּל מִשִּׁשְׁתָּ הַלֵּלָהּ וְיִמְשִׁשׁ
הַלְלוּ הַלְלוּ וְיִהְיֶהֱלֹו מִתְשַׁעַע | תָּם קָלוּ רַבָּה לָרֹב, לָגֹז
צֹאנֹה, פָּחֵם הַיּוֹם, הָנֵן אֶת־עֲבֹדָהּ, וְגִלְלוּ אֶת־הָאֶבֶן, בָּלֵל,
אָרוּר אֲרוּרָה אֲרֻרָה, גִּזְזִי צֹאנֹה | אָאֵר וְנִשְׁפֹּה וְנִבְזֵה
תִּהְיֶה הַחֵל הַפָּר תִּרְעֵה, נָרַע לָהּ, הִרְעֵה, לְהִרְעַע לְהִרְעַע,
הַיִּחַל || תִּסְפִּינָה וְתִחְלִינָה הַתְּעַסֵּם חַפּוֹתִי קִלְתִּי בְּזֹנִי |
וְאָקֵד וְיִסֵּב, וְתִתָּם הַשָּׁנָה | אֶל־גִּרְעַע, וְנִצֵּר לֹה.

§ 74. תִּסְפָּה תִסְפָּה וְאֶרְאָה נֶרְאָה (12) יֶרְאָה נִשְׁקָה
אֶרְבֶּה אֶכְלֶה אֶבְנֶה תִעַנֶה יַעֲשֶׂה בְנֶה עֲשֶׂה, וְתִכְלִינָה
וְתִשְׁקִין | יַעֲלֶה יַעֲנֶה יַעֲשֶׂה תִעַנֶה אַעֲשֶׂה נַעֲשֶׂה
אֶעֱלֶה אֶעֱנֶה וְתִהְיֶין | פָּרַה וְרַבָּה, שִׁתָּה הַקִּרְה־נָא
עֲשֶׂה עֲלֶה קִנֵּה צִוִּיתִי הֶרְאִיתִי | קִנִּיתִי עֲשִׂיתִי עֲשִׂינוּ עֲלִיתִי
עֲלִינוּ עֲשִׂיתִם תִּשְׁקִית הַגְּלִיתִם קוִינִי הַגְּלִיתִי וְהַגְּלִיתִם¹ ||
II שָׁעָה קִנֵּה בָּבָה פָּלָה נִשְׁבָּה הַקִּרְה הַשָּׁקָה וְהַעֲלֶה
הֶרְאָה עֲלֶה | לְמִנּוֹת לְשִׁתָּה לְהַשְׁקוֹת מִרְאֵת לְעִנּוֹת
הַשְׁנּוֹת לְצִוּוֹת | עֲלִיתָה עֲנִיתָה הִרְתָּה פִסְתָּה הַשְׁקָתָה
רִאֲתָה נֶרְאֲתָה || III רָאוּ רָאוּ יֶרְאִי נֶרְאִי יִקְוִי וְיִכְשִׁלִי

¹ § 65h.

יִכְסֹּף וְהִשְׁקוּ יִשְׁקוּ הָעֶלְיוֹ תִּרְאִי תִּבְכִּי תִּבְכִּי תִּרְבִּי
 תִּעֲשִׂי תִּעֲשִׂי וַיִּגְעֹנוּ וַיִּגְעֹלוּ יַעֲשִׂי עֲשִׂי עֲלִי רֵאִי הִשְׁלִי
 הִתְעַנִּי עֲלֹי הִשְׁקוּ IV || וַתִּבְכֶּן וַאֲשֵׁת בִּיבִז בִּיבִז יִצְחָק
 וְאַרְאָה וְרֵא (12), וַתֵּחֶזֶק, וַתֵּלֶךְ אַרְצָן מִצְרַיִם, וַיֵּשֶׁן וַתֵּשֶׁן
 וַתֵּעַל אֶל־תַּעֲשִׂי וַתִּבֶּס וַאֲצִיחָה (5), וַאֲצִיחָה וַתִּתְּכֶס, וַיֵּעַל
 עֲלוֹת, וַאֲעַל (12). נְקוּמָה וַיִּגְעֹלָה | הִשְׁתַּחֲוִיתִם וַאֲשֵׁתְחֹוה
 וַיִּשְׁתַּחֲוִי וַיִּשְׁתַּחֲוִי וַתִּשְׁתַּחֲוִי מִשְׁתַּחֲוִיִּים לַהֲשִׁתַּחֲוֹת |
 הִרְבֵּה אֲרִבָּה, וַיִּשְׁכַּרְךָ הִרְבֵּה מֵאֵד. || בְּכָל־מְקוֹם עֲיִי
 ה' צוּפוֹת רַעִים וְטוֹבִים; טוֹב לְחֹסוֹת בְּה' מִבִּטָּחַ¹
 בְּאֲדָם; אֲבֹן מֵאֲסוֹ² הַבּוֹנִים הִיחָה לְרֹאשׁ פְּנֵה; פְּנֵה אֵלִי;

§ 75. בָּרָא בָרָא וַיִּבְרָא מִצָּאָה אֲמִצָּא לְמִצָּא וַיִּמְצָא
 הַמִּצָּאֹת נִמְצָא (13) וַיִּמְצָא יִמְצָאוֹן מִצָּאוֹ תִּקְרָא יִקְרָאוּ
 וַאֲקָרָא וְקָרָאת(ת), מִלָּאוֹ וַיִּמְלֵא מִלָּאוֹ (12) וַיִּמְלֵאוּ מִלָּא
 וַתִּמְלֵא שָׁנָא שְׁנוּאָה וַיִּשְׁנָאוּ הִטָּאתִי טַמְאִי טַמְא וַאֲחָבָא
 אֶל־תִּתְּהִטָּאוּ שְׁנֵאתֶם וַיִּקְנָאוּ וַיִּמְלָאוּ תִּמְצָאוּ, מִלָּאת מִלָּאתֶם
 קָנֵאתִי נִטְמֵאתֶם נִקְרָאתִי. | לֵב טְהוֹר בָּרָא לִי אֱלֹהִים;

§ 76. נִשְׂאָתֶם וַתִּשְׂאֵא וַיִּשְׂאוּ נִשְׂאִים נִשְׂאָת תִּנְשְׂאָה. תִּשְׂה
 תִּשְׂה, זָרְעוֹ הַנְּטוּיָה, וַיִּשֵׂא אֶהְלָה, הַשִּׁירָנָא. וַיִּנְעוּ הַפּוֹת הַה.
 תִּנְקָה. נִסָּה. וְרֵא נִרְאָה אֶל־תִּירָא אֶל־תִּירָא אֶל־תִּירָא
 נִאֲרָא לִנְרָא. נִצָּאת נִצָּאוֹ נִצָּאוֹ תִּצָּאוֹ וַיִּצָּא, וַיִּצָּא
 הַתִּבְּה, בָּצֵאתוֹ הוֹצִיא אוֹצִיאת הוֹצִיאתֶם הוֹצִיאוּ (12)
 וַתּוֹצֵא, וַיְהִי כְהוֹצִיָּאם. בָּאוּ פָּאוּ אָבֹא אָבֹא וַתִּבֵּא
 וַתִּבְּאָה וְאָבֹא הַפָּאִים הַבָּאת בָּבֹאוּ בָּבֹאוּ עַד־בָּאוּ
 בִּאֲרָנָא וּבָאוּ הַבִּיאוּ וַהֲבֵאתִי תִּבִּיאוּ תִּבִּיאוּ וַיִּבִּיאוּ.

Rep.

I. לֹא יָבֹלֵי לְשֹׁבֵת יִהְיוּ: קַח וְלֵךְ: לֹא יִסְפָּה¹
 שׁוֹב: אַסְתֵּר וְהַלִּיתִי נַע וְנָדָה: אֲרָדָה-נָא וְאַרְאָה: קוֹם
 הַתְחַנֵּן בְּאַרְץ: אִם-וַיִּכַּל אִישׁ לַמִּקְוֹת: לִינִי וְרַחֲצוֹ
 רַגְלֵיכֶם וְהַשְׁפִּמְתֶּם וְהַלַּכְתֶּם לְדִרְכְּכֶם: אֶל-נָא יֵחַר
 לְאֹדְנִי: וַיִּסֶּק לְדַבֵּר: גִּלְכָּה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה
 אֲלֵיכֶם: אִם-לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרָיָה וְנִקִּיתָ
 מִיִּשְׁבֻּעֵתִי: תֵּלֵךְ וְלִקְחָתָא אִשָּׁה: לָכֵה נִשְׁקָה אֶת-אֲבִינִי:
 מִיָּהָר הַמָּלֵט: דַּשִּׁי-נָא כִּהָּה וְאִשְׁתָּה: קוֹם עֲלֵה² בֵּית-דָּא³
 וְשִׁב-שָׁם וְשִׁיחַ-שָׁם מִזִּבְחָה: שָׁבָה וְאֶכְלֶה: וַיֵּחַר לְיַעֲקֹב
 וַיִּרָב בְּלִבָּן וַיִּשָּׂן: לָכֵה נִכְרַתָּה בְּרִית: וְנִקְוָמָה וְנִלְכָּה
 וְנִחְתָּה וְלֹא נִמּוּת: תִּהְיוּע גִּדְע: מִיָּהָר וְעָלֵי: | בְּנִי (3).
 רְדֹה (2). נָבִיא (2). אֲוִרִי (2).

II. הֵט שְׁמִירָה וְתַרְדֵּי פַע בְּהָרִים וַיִּשְׁשֻׁנִי: אֶל-תְּהִי
 חֶכֶם בְּעִינְיָה וְרָא אַחֲדָה⁴ וְסוּר מִרְעַ: אֶל-תֹּאמַר לְחֶזֶק
 לֵךְ וְשׁוֹב וּמִיָּחַר אֶתֶּן: בְּלִכְתָּךְ לֹא יֵצֵר צִעְדְּךָ וְאִם
 תִּרְוֹץ לֹא תִפְשֹׁל: אֶל-תֹּאמַר אֲשַׁלְמֶה-רַע קִוָּה לֹה'
 וַיֵּשֶׁע³ לֵךְ: בְּנִפְל אוֹיְבְּךָ אֶל-תִּשְׁמָחַ וּבִפְשָׁלוֹ אֶל-יִגְל
 לִבְךָ. פִּן-יִרְאָה ה' וְרַע⁴ בְּעִינָיו וְהַשִּׁיב מִשְׁלִי אִפּוֹ:
 בְּנִי לְדַבְרֵי הַקְּשִׁיבָה לְאֹמְרֵי הֵט אֲזַנְךָ: גַּם כִּי אֵלֶּךְ
 בְּגִיא צִלְמוֹת לֹא אִירָא רַע: ה' נָתַן וְה' לָקַח יְהִי שָׁם
 ה' מִבְּרָךְ: ה' לִי לֹא אִירָא מִתִּיגְשֹׁה-לִי אָדָם: יִרְאוּ
 אַחֲדָה וְעַבְדֶּתָם אֲתוֹ בְּאַמֶּת בְּכָל-לִבְבְּכֶם:

(Prov 6, 6—11) לֵךְ אֶל-נִמְלָה עֲצָל וְרָאָה דְרָכֶיהָ
 וְחֶכֶם: אֲשֶׁר אֵין לָהּ קֶצֶן שִׁטְר וּמִשָּׁל: תִּכְיִן בְּקוֹץ

¹ § 84c. ² § 83c. ³ § 46eβ. ⁴ § 64.

לחמיה אגדה בקציר מאכלה: עדמתי עצל תשפב מתי
תקום משנתה: מעט שנות מעט תנומות מעט תפס
ידים לשפב: וקא כמחלה ראשה ומחסרה פאיש מנן:

§ 78. I. לתרגמי לגרשני להבאישני להמיתני טובו להשיבו
ובשמעו בעמדו בטכבה, לעברה ולשמרה, ולבפחה
בברה להרגה פהרימי לשלחם בהבראם | שמרה עזרו
עזרה משעי מושיעה מושיעה מושיעם מרוממי
מברכה.

§ 79. לקחני אכלני שמיני השיאני תפני שלחני עצרני נחני
הנחני הערני והפני ושאלה והשיבה השביעה הרגו
אהבו ברכו צדהו וקרהו והפדה ידעה תשבה נתנה
מצאה שלחני הצילנו נתנם צנם ראם הוציאם קבצן.
אכלתני ילדתה אהבתהו אכלתהו התיקתהו אכלתם.
רדפוני והרגוני אשורני והפוני גמלוה שפטה
הפרהו הורדהו ועבדום ודפקום סתמום.
עבדתני וקבדתני למדתני והזפתני שלחתני ברכתני
נטשתני רמיתני והוצאתני ונשאתני ידעתו הניתו
מצאתה בניתנו צויתנו והשגתם ושמעתם.
נתתיה נשאתים.

שכרתיה שמעתיה נתתיה עבדתיה וברכתיה צויתיה
והרבותיה הוצאתיה והשבתיה עובתיה סמכתיה נתתיו
ידעתיו שמתיו הביאתיו והצגתיו¹ נתתיה מצאתיה
וראתיה וברכתיה עשיתם ידעתיו.

יִדְעָנוּךְ נִבְעֵנוּךְ עֲזִבְנוּךְ מִצְאָנוּךְ מִצְאָנוּךְ בְּרִכְנוּךְ
יִדְעָנוּם.

[illegible][illegible]

תְּרַגְנִי לַמַּדְנִי שְׁלַחֲנִי בְּרַבְנִי הַלְעִישְׁנִי, וְהוֹשִׁיבֵנִי דָבָר.
רָדַפְתָּהוּ עֲבָדָתוֹ תַּנְהוּהוּ וְהַעֲלֵהוּ לְבָדָה לַמָּדָה הוֹצִיאָתָה.
עֲזַרְתָּהוּ הַצִּילְתָּהוּ שָׁבַרְתָּהוּ תָנַם הוֹרִיעַתָּה ॥ שְׁלַחֲנִי שְׁלַחֲנִי
הַשְׁקִנִּי הַקְמִיאֲנִי אֲכַלְתָּהוּ וּבִבְשָׁתָה הוֹצִיאָתָה הַשְׁמִימָה
תַּפְשׁוּם הַפּוֹסִם.

III. תְּשֻׁלְתֵּנִי יִשְׁאֲנֵי יִירָשֶׁה יִמְאֲסֶה אֶשְׁלַחֲךָ יִבְאֲלֶךָ

¹ König I, 356.

אֶרְפָּאָה וַיִּשְׁכַּחְהוּ יִקְרָאָהוּ וַיִּמְצְאֵהוּ וַיִּשְׁקָהוּ וַיִּקְרָאָהּ
וַיֵּאָהֱבָהּ וַיִּקְחָהּ וַיִּפְאֵמוּ תִּשְׁלַחְמוּ וַאֲשָׁאֲלִם וַיִּקְחִם תִּשְׁאֲלִם
אֲשָׁלִם תִּשְׁעֲמוּ. וְשָׁאֲלוּנִי וַיִּדְאוּךָ תִּמְצְאֵהוּ וַיִּקְחָהּ
וַיִּשְׁאֲמוּ תִּדְרֹאִים וְשִׁדְטוֹם.

שְׁלַחְנִי קְרָאִנִי דְעָהוּ שְׁאָהוּ אֶהְבָּה שְׁמִעְנוּ פִּלְאִם
שְׁמִעְנוּ שְׁאֲנוּ קְרָאָהוּ וְסִדְרוּהָ.

§ 80. תִּבְרַכְנִי וַאֲבִרְכֶּךָ וַיְעֻזְכָּהּ וַאֲהַבְכָּהּ אֶעֱרֹכְנָהּ תִּבְקֹשְׁנָהּ
אֶעֱשִׂינָהּ וַאֲרָאֵנָה אֶשְׁמִיעְנָה אֲבִיאֵנָה נִשְׁקָנָה נִפְנָה תִּשְׁוֹפְנָה
אִירְשֶׁנָּה אֶתְנֶנָּה תִּאֲכַלְכֶּלָהּ שְׁמִיעֶנָּה תִּנְגֶּנָּה. || אֵלֵי אֵתָה
וְאוֹדָה אֵלֶיךָ אֲרוּמִימָהּ.

Rep. I. שְׁמִעֵנִי לִי יִרְאֵתֶּיךָ אֶלְמִדְכֶּם; בִּקֵּשׁ שְׁלוֹם וַיְרַדְּכֶהוּ;
מִשְׁלָלְךָ אֲאִיר; נִתְכַּל לְהִשְׁקָחִי; בִּדְרָה דְּכָמָה דְּחִיתִיךָ
דְּהִרְבַּתִּיךָ בְּמִעְגְלִי וְשִׁיר; אִם־דָּעִב שִׁנְאִיךָ דְּאֶכְיִלְהוּ לְהִם
וְאִם־צָמָא תִּשְׁקָהוּ מִיָּם¹; תִּשָּׂה אֵלֵי אֲזַנְךָ בְּיוֹם אֶקְרָא²
מִיָּהר צִנְנִי; קְרוֹב ה' לְכָל־קְרָאִיו לְכָל אֲשֶׁר יִקְרָאָהוּ
בְּאֵמֶת; בְּרַךְ אֲבִירְכֶּךָ וְהִרְבֵּה³ אִרְבָּה אֶת־וִרְכָּךָ; סִעֲדֵנִי
וְאִשְׁעָה⁴; הִקֵּר⁵ בְּגִלְךָ מִבֵּית בִּקְךָ פֶּן־יִשְׁבֹּעַךָ⁶ וְשִׁנְאִיךָ⁷;
קָמָה דְּכָמָה, אֶל־תִּשְׁנֹבֶה וְתִשְׁמַרְךָ אֶהְבָּה וְתִצְרֹךָ;
וְבִרְכֶּךָ ה' וְיִשְׁמְרֶךָ; יֵאָר ה' פָּנָיו אֵלֶיךָ וְיִחַנְךָ; וְשָׂא
ה' פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם;

II. תִּמְשָׁל־בוּ. וַיַּעֲזֵב־אִישׁ. לְאֶחָד־לָהֶם. וַיִּפְתָּר־לָנוּ.
אֶת־הָאֱלֹהִים הִתְחַנְּנָה־נָתַ. תִּפְס־נָא. הִפְר־לָךְ. וַיַּגִּש־לוֹ.

¹ § 83f. ² § 87ma. ³ § 74w. ⁴ § 46. ⁵ § 65s. ⁶ § 83b
⁷ § 64b. ⁸ § 9b. 13,9.

וַיִּפְקֹדֵהוּ. וַיַּצַּב־שָׁם מִזְבֵּחַ. וַיִּבְרָכֵהוּ. לֵךְ־נָא. לֵךְ־לְךָ.
אֶתֶּן־לְךָ מִהֶרְתֵּחַ לִי. תֵּן־לִי. וַיֵּט־שָׁם אֹהֶלוֹ | אָמַר־
לוֹ. הִשָּׁב־נָא. קָחֶם־נָא. | לֵיטֵב לְךָ. וַיָּבֵא גֵת. — וַיַּצַּב
גֵּת. הַפֶּקֶד נָא. לְצִחֶק בְּנֵי (14, 39). יִתֵּל בִּי (7, 31).
לִתֵּת לְךָ (7, 15). הַשְׁמִיר לְךָ.

a) 1 Sam. 9, 1—10, 1.

6. אִישׁ-אֱלֹהִים a man of God (contrary to §20*b*). פָּאָרָא §63*d*. אִישׁ=אִישׁ. אִישׁ .. אִישׁ §87*a*. 7. אָזְלוּ go away; fail, *deficere*. אִישׁ present, gift. 8. בְּיָמָה §84*a, b*. 9. לְמִצְרִית beforetime. בְּלִיָּה §68*i*. יִקְרָא Ip. frequentative: they (one) used to call.

11. **וְהָיָה כְּעֵשֶׂת** subordinated in English: as w. ipf., cf. v. 14. 27. **וְהָיָה כְּעֵשֶׂת** rising ground. **וְהָיָה כְּעֵשֶׂת** §45e5. **וְהָיָה כְּעֵשֶׂת** §17a. 13. **וְהָיָה כְּעֵשֶׂת** Acc. §83c. **וְהָיָה כְּעֵשֶׂת** §20c. **וְהָיָה כְּעֵשֶׂת** §17e. 14. **וְהָיָה כְּעֵשֶׂת** (proply. Inf. of **וְהָיָה כְּעֵשֶׂת**=**וְהָיָה**) to meet, *obviam*. 15. **וְהָיָה כְּעֵשֶׂת** uncover the ear of some one, *i. e.* reveal, disclose something to some one.

16. **בְּזֶה זֶה** to-morrow at this time. || **זֶה זֶה** cf. Ex. 2, 25.
3, 7. || 17. **אֲשֶׁר אָמַרְתִּי** of whom I have spoken §87f. || **קָצַר** hold
back, restrain; **בְּ** *coercere imperio*, rule over. 18. **הֵנָּה** here w. Acc.,
more frequently with **אֶל**. || **אֵי זֶה** §42f. || 19. **נִפְלְאוֹתָם** . . . §64c.
20. **וּלְאַחֲרֵיהֶם** **בִּלְ** in regard to. || **אֲנִי** *animus advertere*, **ל** or **אֶל**.

21. חֲסֵדָה § 82*a*. || The second חֲסֵדָה denotes subdivisions of the tribe (as Num. 4, 18. Jud. 20, 12), if the text is correct (חֲסֵדָה). 22. לְחֵנֶה chamber (in which the sacrificial feast was celebrated). 23. חֵנֶה § 67*i*. || חֵנֶה part, share, portion.

24. נִשְׁק *crus.* || וְהִתְקַלְהָ §17a note. || שִׁים §72b. || לְמוֹעֵד probably: for this (the) meeting. || לְאָמֵר as I said to the cook (the text seems to be corrupt here).

26. וְהוֹצֵא out of doors (on the street). || 27. וְיִשְׁעֶבֶר that he . . , cf. §46eβ. || כִּיּוֹם now. || Chap. 10, 1 פָּה viol. || נִרְצָק §70.

b) 1 Sam. 25.

1. בְּרָמָה §17f3. Also בְּרָמֶל, מְעוֹן, פְּאָרָן are proper names, so v. 3 נָבֵל (as appellative: fool [often=godless], see v. 25), אֲבִיגַיִל, v. 10 רִשִּׁי. || 2. מַעֲשֵׂה here=possessions. || בְּגִזָּו §73hγ. || קַלְבֵּר *Q^{er}rê*: a Calebite, of the family of Caleb. || 5. וּבְאֶהָם §64c.

6. לְחַיָּי (§17ca)=לְחַיָּי (to the life), *salve.* || וְאֶתָּה שָׁלוֹם §89e. || 7. הַקְּלָמָנוֹם §61c. || פָּקַד here and v. 15: miss. || 8. וְיִגְדִּירוּ . . שָׂאֵל §46eβ. || וְיִמְצְאוּ as an optative. || בְּנִי, translate acc. to the *Q^{er}rê* §46eβ. || 9. וְיִגְדִּירוּ *Vulgata: siluerunt.* || 10. וְבִי §73g. || פָּרַץ VII break away. || אֶלְנִירוּ cf. אֶלְנִירוּ v. 14. 17. §19d.

11. וְלִקְחָתִּי and should I take away? §42h. || טֶבַח meal of slaughtered meat. || 12. הִפֵּךְ here intr.: turn, turn back. || 14. עִיט (עִיט) attack (with words), scold, פָּ. || 15. רָבִי §87m.

17. מִיָּמֶיךָ (בֵּן away from . .) so that one cannot speak to him. || 18. לָחֵם §89h. || כְּטוֹחַת *K^{eth}hîbh* as לִ"ו *Q^{er}rê* as לִ"ו "prepared", *i. e.* slaughtered. || קָלִי parched corn. || צֻמֵּקִים cakes of dried grapes. || 20. סֶתֶר הָהָר hidden part of the mountain, *i. e.* depression.

21. לְשָׁקֶר for nothing, *pro nihilo, frustra.* || 22. אֵם §90a.c. || שֵׁתֶן *V mingere.* || כָּלִי בְּקִרְיָ *i. e.* all persons of the male sex. || 23. וְהַמְבַּחֵר וְהַמְבַּחֵר §84a.e. || מִעַל (בֵּן + עַל) from off. || אֲרָץ *acc. loci.* || 24. בִּי I pray! || 25. אֵל *c. ind.* §41,3.

26. חֵי §90bγ. || אֲשֶׁר like וְטָע *recitativum* (בִּי §90e) to introduce direct speech: *utique.* || דָּמִים bloodguiltiness. || וְהוֹשִׁיעַ, as in v. 33 inf. absol., dependent of בֵּן in מְבוֹא; וְדָךְ and דָּרְךְ are nominatives of the subject. English: that thou camest not (from coming) in bloodguiltiness and thy hand helped thee not (from helping thee). Cf. Ewald §351c. || וְהַמְבַּחֵשִׁים §17b. 60b. || אֶל- in regard to. || 27. וְנִתְחַנֵּה *Wāw cons. perf.* || 28. שָׂא §76e. || מִמְּבִרָה from the beginning of thy life on. || 29. וְיִתְחַנֵּה forms with וְיִתְחַנֵּה a conditional sen-

tence without a conditional particle: "and should anyone arise . . then will", cf. §88e. || לִירָדָה cf. אָדָה G. 2, 17, v. §55e. || צָרַר bind together, tie up; צָרָה bundle. || אֵת with, *apud*. || קָלַע I. III sling; קָלַע a sling, קָלַע הָרָק hollow of the sling. || אָצִיק לְנָגִיד and appointed thee (to be) a prince.

31. Apodosis to v. 30. פָּנָה and מִשְׁכָּל offence. || וְהִיטֵב . . וְזָבַח §88ea. || 32. שָׁלַח §79f1. || 33. בָּלַע from בָּלָא v. §75e; Suff. §79da. || 34. מָהֳרַע Inf. Hiph. of רָעַע || בִּי . . בִּי, the בִּי introducing the content of the asseveration (§90a) is here repeated before the main clause of the oath. || וְהַבֵּאתִי *lupsus calami* for וְהַבֵּאתִי, König I, 647 sq.

36. תָּלִי thereat, at the feast. || 37. בָּצָאת §76g. || 39. מִיֵּד *Deus enim Davidis causam ita egerat, ut David a Nabal poenas haberet.* || 'וְהִדְבִּיר בִּי spoke concerning her=wooded her.

41. אִפְסָה with her face. || 43. גַּם-יָשִׁיתֶיהֶן both of them.

c) I Kings 3.

1. בָּלַע with ל §84b. || 3. לָלַכְתָּ §45f. || גִּבְעֹן proper name, ג, §20ca. || תִּקְלָה Impf. without Wāw consec. in historical connexion and without frequentative signification almost exclusively poetical, except after אָ (v. 16), בָּרַם, מָרַם.

6. כַּאֲשֶׁר according as, as. || יִשְׁרָה לֵבָב uprightness of heart ("only *st. constr.*"). || כִּסְאוֹ §6f3. || כִּיֹּם הַיּוֹם as is now the case. || 7. לֹא אֵדַע I know not (how to). || 8. מִן, מִדָּבָר for, by reason of. || 9. וְנָתַתָּ give therefore. || קָבֵר here: great in number.

11. מִשְׁפָּט here: cause (at law). || 13. נָתַתִּי §47b. || 14. וְהִאֲרַתִּי §65m. || 15. וְיִשְׂרָאֵל, another reading is וְיִשְׂרָאֵל §69a. || שִׁלְמִים peace-offering (with accompanying sacrificial feast).

16. תִּבְלָאָה §76h. || 17. בִּי I pray (thee). || 18. לְבִדְתִּי §68f; לְ periphrasis of the Genetive. || וְזָלַת and וְזָלַתִּי save, except. || 19. לְיָמֶיךָ *acc. temporis* to the question: when? || אֲשֶׁר because.

22. לֹא בִי nay! but. || 24. הָיָה §17c. || 25. גָּזַר §67h. || 25. גָּזַר cleave asunder, divide. || אָחִי §39a.

26. אֲשֶׁר-בָּנָהּ whose son §87a. || בְּחֶמְדָּה רַחֲמֶיהָ her love had become too strong, she was overpowered (חֶמְדָּה of doubtful etymology, cf. Friedr. Delitzsch, *The Hebrew Language* p. 40—42). || וְהִמָּה §63d. || 28. נִירָאִי §76g.

d) Psalm 121.

1. בַּעֲלֵה the ascent, pilgrimage (to Jerusalem). || מֵאֵינן whence. ||
 2. מֵעֵם the help is with J. and comes from him. || אֶל־יְיָ and
 אֶל־יְיָ c. *ipf.*, esp. in poetry often as strong subjective nega-
 tion, as if: by no means. || יִפְקֶה §76e, Suff. §22ia. הָקֶה of the in-
 jurious effects of the sun, as in Isa. 49, 10. || 8. מִן .. יָעַר from ..
 to (more frequently even than יָעַר .. מִן).

e) Psalm 127.

1. לְשִׁלְמֹה belonging to Solomon. (According to most scholars
 also here the so-called *l auctoris*). || שִׁוָּא adverbial Acc.: in vain. ||
 2. מֵאַחֲרֵי־שָׁעָה (you) who sit up late. || שִׁנָּא Aramaic spelling for
 שָׁנָה (*acc. temporis*, v. to I Kings 3, 19). || 3. פָּרִי הַבֶּטֶן and בְּנֵיהֶם are
 subject. || 5. יִבְשֵׁהוּ §71i. || כִּי §88a. || בִּשְׁעֵר *i. e.* in court.

f) Psalm 130.

2. מִשָּׁבָה prop. pricked up, (of the ear): attentive || 6. נִפְשִׁי
 supply: waiteth. || מְשַׁבְּרִים מִן, §82b.

VOCABULARY.*

אָב 38.
 אָבֵר § 66*a*.
 אָבֵה § 66*a*.
 אָבֵיךְ poor.
 אָבֵל mourning §25*f*.
 אָבֵל mourn §65*h*.
 אָבֵן stone *28.
 אָבֵן II wrestle §65*b*.
 אָבֵן pinion, wing.
 אָבֵן gather.
 אָבֵר §36*c*.
 אָבֵן lord §19*d*. *23.
 אָבֵן man; genly. collect.
 אָבֵה §34*b*.
 אָבֵן §10*c*4.
 אָבֵר cloak *36.
 אָבֵן (§) §66*b*.
 אָבֵל tent 28*q*.
 אָבֵל pitch one's tent.

אָבֵל perhaps.
 אָבֵל, אָבֵל on the contrary, ne-
 אָבֵן § 29*c*. [vertheless.
 אָבֵן shine §71*i*. V.
 אָבֵן light.
 אָבֵן II agree, consent *71.
 אָבֵן ear *28.
 אָבֵן V give ear to *65.
 אָבֵן gird *65.
 אָבֵן, אָבֵן 38.
 אָבֵן one §39*a*.
 אָבֵן 66*a*. *65.
 אָבֵן possession *22.
 אָבֵן § 66*b*; III *morari* 65*c*.
 אָבֵן, אָבֵן § 43*b*.
 אָבֵן end, last state.
 אָבֵן enemy 24*d*.
 אָבֵן, *aj*, § 42*f*.
 אָבֵל ram *29.

* The Arabic figures correspond to the numbers of the paragraphs; § refers only to the grammar,* only to the exercises; numbers in parentheses indicate the paragraph according to which the accompanying word is to be inflected. The Roman figures (I—VII) with verbs indicate the conjugations; V alone signifies: causative. Unpointed verbal forms are found in the *Qal* either not at all or very seldom.

נ
 ב. ג.
 ח. ז. ט.
 פ. י. יא.
 יב.
 יג.
 יד.
 טו.
 טז.
 יז.
 יח.
 יט.
 כ.

- אֶלֶּה § 36*g*.
 אֶל § 41,2.
 אֶשׁ 38.
 אֶ 1. in truth, surely; 2. only.
 אֶל 66*a*.
 אֶל food.
 אֶל § 43*a*.
 אֶל § 41,3.
 אֶלֶּה oath (32).
 אֱלֹהִים God *22.
 אֶלֶּם dumb § 24*d*.
 אֶלֶּם thousand *28.
 אֶם if § 88; optative particle § 89*c*; interrogative part. § 42*c.d*; אֶם and אֶלֶּם with an oath § 90.
 אֶם mother *26.
 אֶת 38.
 אֶת 39*f*.
 אֶתֶּה nation *22.
 אֶתֶּן V believe; II be lasting, sure.
 אֶתֶּן be strong § 65.
 אֶתֶּן 66*a*.
 אֶתֶּן speaking *36.
 אֶתֶּן § 280.
 אֶתֶּן utterance *35.
 אֶתֶּה sigh *34.
 אֶתֶּן be angry 65*h*.
 אֶתֶּן § 66*a*. § 64*l*.
 אֶתֶּן bind 65.
 אֶתֶּן anger; *du.* nose, face *26.
 אֶתֶּן § 66*a*.
 אֶתֶּן § 42*g*.
 אֶתֶּן VII refrain one's self.
 אֶתֶּן ashes.
 אֶתֶּן lie in wait § 65.
- אֶתֶּן chest, ark; with art. אֶתֶּן.
 אֶתֶּן path *28.
 אֶתֶּן lion *30.
 אֶתֶּן be, become long V.
 אֶתֶּן § 25*h*.
 אֶתֶּן length *28.
 אֶתֶּן earth, land § 17*d*. *28.
 אֶתֶּן I. III curse 73.
 אֶתֶּן fire *26.
 אֶתֶּן 38.
 אֶתֶּן quiver.
 אֶתֶּן 1. relative particle § 16*d*. § 87;
 2. that; 3. because.
 אֶתֶּן III call happy.
 אֶתֶּן (only pl. st. con.) blessed-
 nesses of the. = blessed *is* the..
 אֶתֶּן steps.
 אֶתֶּן, אֶתֶּן with § 43*e*.
 אֶתֶּן, אֶתֶּן (*acc.*) § 43*f*.
 אֶתֶּן she-ass *23.
 אֶ § 45.
 אֶתֶּן well *22.
 אֶתֶּן stink; V.
 אֶתֶּן garment 28*r*.
 אֶתֶּן V part.
 אֶתֶּן II be amazed; III causat.
 אֶתֶּן § 34*d*.
 אֶתֶּן 76*h*; V bring.
 אֶתֶּן tread on.
 אֶתֶּן § 71*i*. § 77.
 אֶתֶּן despise *74.
 אֶתֶּן plunder *73.
 אֶתֶּן youth, pl. אֶתֶּן.
 אֶתֶּן prove.
 אֶתֶּן choose out.

בְּטַח trust (בָּ in); V.
 בֶּטֶן womb, stomach *28.
 בִּינָה discern, understand §72; VII
 consider, give heed; אֵל to.
 בֵּין §43c; לֵּן...בֵּין between.. and.
 בִּינָה understanding.
 בִּירָה 38.
 בָּכָה weep 74.
 בָּכָה weeping *30.
 בְּלִיעַל worthlessness.
 בָּלַל confound §73n.
 בָּלַע swallow.
 בִּמְהָ high place (32), esp. as site
 of religious worship.
 בִּמְהָ, בִּמְהָ §45e.g.
 בִּן 38.
 בָּנָה build 72.
 בֹּסֵר sour grapes §28o.
 בַּעַל lord *28. בְּעָלִים §86c.
 בַּעַל III §65b.
 בָּקַע I, III cleave.
 בִּקְעָה valley *35.
 בֹּקֶר morning.
 בָּקָר (large) cattle.
 בָּקַשׁ seek 60b.
 בָּרָא create *75.
 בָּרָא creator §24e.
 בְּרוֹשׁ cypress.
 בָּרַח flee 65.
 בָּרִית bar.
 בְּרִית covenant.
 בָּרָךְ knee *28.
 בָּרַךְ III bless 65b.r.
 בְּרָכָה blessing 34d.
 בָּשָׂר flesh *25.
 בָּשַׂר III bring good news.

בַּת 38.
 בָּתֵּר piece cut off (from the sac-
 rifice) *28.
 גָּאַל redeem.
 גֹּאֵל redeemer 24e.
 גִּבְיָה (23).
 גִּבּוֹר hero *22.
 גִּבּוֹר lord.
 גָּבַר (ע) be, become strong.
 גִּבּוֹר man (mostly poet.).
 גִּבְיָה §36b.
 גִּבְיָה roof *26. *gog*
 גִּבְיָה §30b.
 גָּדַל (ע) be great.
 גִּדּוּל greatness §28n.
 גָּדַע III break in pieces.
 גָּדַר §25e.
 גּוֹי (§19b) nation, people.
 גָּוַע expire.
 גָּוַע sojourn (as stranger) 71x.
 גָּזַז shear 73h.
 גִּחְוִן belly *23.
 גִּיא valley §29a.
 גִּיל rejoice §72d.
 גִּלְגָּל skull 36b. *golgotha*
 גִּלְגָּל a) reveal; III uncover; II. IV.
 pass.; VII uncover one's self.
 —b) go into exile, V lead into
 exile 74.
 גִּלְגָּל the captivity; the exiles 37a.
 גִּלַּח III shave (the head).
 גָּלַל roll 73.
 גָּם also; גַּם, גַּם et..et.
 גָּמַל V give to drink.
 גָּמַל a) wean; b) do, render §83g.

ב. ג.

ח. ז. ד.

פ. י. ט.

ל. כ.

ס. טו.

ז. ח. ט.

ו. ז. ד.

ו. ז. א.

גַּמֶּל camel 26 *d*.

זָמַח cease.

גֶּן garden *26.

גָּנַב steal.

גִּזְעַי cypress. (?)

תֶּרֶן threshing-floor 28 *p*.

גָּרַשׁ usu. III, drive out 65.

גֶּשֶׁם heavy rain (28).

הָאָה be anxious, distressed.

הַבֶּלֶח, *pl.* רֶם, fig-cake.

קָבַע (*ē*) cleave, hold fast to.

דָּבָר word 25 *b*.

דִּבֶּר speak 60 *e*.

דָּג fish *24.

דָּגָה fish *collect.* *33.

דָּגָן corn.

דּוֹר generation, γενεά *22.

דִּין judge 72.

דֶּלֶת *f.* door *28.

דָּם blood 24 *c*.

דְּמוּת likeness; image.

דִּמְעָה tear, also *collect.* (35).

דָּכָה extinguish.

דָּקַע overdrive (the cattle).

דָּרָה V make to walk, guide.

דֶּרֶךְ way *28.

דָּרַשׁ seek, search.

דָּר §42.

דָּוָר majesty (25).

דָּוָד splendour.

דָּוָה! ah!

דָּוָה goods, treasure.

דָּוָה §76*b*.

דָּוָה palace *24.

הָלַךְ go 68*i*. §64*h*; VII walk *62—

III Part. הִתְהַלֵּךְ advancing vigorously.

הָלַל *Pō'el* §73*c*; *Pi.* praise 73.

הִמְנוֹן noise, tumult *23.

הָיָה see §40*d*.

הָפַךְ *vertere* 65.

הָרַם mountain *26 *c* *ε*. הָרָה §11*f*.

הָרַבָּה §74*w* *δ*.

הָרַג slay 65.

הָרָה conceive, be pregnant 74.

הָרַס pull down 65.

זָאֵב wolf.

זָבַר §83*g*.

זָבַח slaughter, sacrifice; III *sacri-*

זָבַח slaughter, sacrifice. [*fice.*

זָה §16*a.b.* §42*g*.

זָה, זָה, *relat.* §87^a note.

זָהָב gold (25).

זָרַד §72*g*.

זָרָה §29*a*.

זָכַר remember.

זָכַר memory, memorial (28).

זָכָרֹן memorial 23 *d*.

זָכָה purpose §73*n*.

זָנַב §25*a*.

זָנָה go a-whoring; *Part.* זָנָה

זָנָה anger *28 *i*. [*harlot.*

זָעַק cry out §65.

זָעָה cry *34.

זָקֵן *senex* 25 *d*.

זָקֵן be old.

זָקֵן beard (bearded chin) *25.

זָר strange (22).

זֶרֶם arm.

זֶרַע seed *28.

זָרַע sow.

חָבֵא II hide one's self.

חֲבֵק folding of the hands (as sign of idleness).

חֲבֵר weal, scar.

חָבַשׁ bind, bind up 65.

חָגַר gird, gird on (sthg.).

חֲגִירָה girdle *22.

חָרַל (ע) cease, leave off §65*h*.

חָרַל leaving off §25*h*.

חֹרֶשׁ month 28*h*.

חִיל (חִיל) be in labour, tremble

חֹמֶה wall. [§72*d*.

חֹס spare.

חֵיץ 1. street, lane; 2. *adv.* outside.

חִישׁ (חִישׁ) make haste §72*d*.

חֹזֶה seer *31.

חֹזֵק be firm, III make firm, fortify; V seize, usu. w. בָּ or *acc.*

חֹזֵק strong.

חַטָּא sin 75.

חֲטָאָה 36*e*.

חֲטָה, *pl.* ים wheat.

חַי living §90*b*.

חִידָה riddle.

חֲתָה, חַי (*perf.*) §76*c*.

חֲתָה beast, often *collect.*

חַיִּים life *22.

חֵיל, *suff.* חֵילוּ 1. strength;

חֵיק bosom *22. [2. wealth.

חֶה palate *26.

חָכָם be wise 65*h*.

חָכָם wise §25*b*.

חָלַב milk *25.

חָלַב fat *28.

חֲלוֹם dream *22.

חֲלִי sickness 30*c*.

חֲלִילָה §90*c*.

חָלַל, III חָלַל profane, V begin 73.

חָלַל pierced *25.

חֲלֵם dream 65.

חָלַה pass by, V change, alter.

חֲלַק part, divide.

חֲלַק part *28.

חֶם, חֲמוּם §38.

חֶם warmth, heat *26.

חָמַד desire §65.

חֲמִדָה preciousness, precious

חֲמָה wrath, anger. [things.

חֲמוֹר ass *22.

חֲמַל spare 65.

חָמָם be warm.

חֲמָס violence, injustice *25.

חֲמָשׁ §390.

חֵן favour, grace *26.

חֲנָה encamp §74.

חֲנִין merciful.

חֲנָם 1. *gratis*, 2. *frustra*.

חֲנַן be merciful, pity; VII (pray for mercy) 73.

חֲנָה profligate §25*f*.

חֲסֵד mercy, kindness *28.

חָסָה take refuge §74.

חֲסִידָה stork.

חָסַר want, be without 65*h*.

חָסַר wanting §25*f*.

חָשַׁן take pleasure, desire, feel inclined.

חָשַׁן taking pleasure §25*f*.

ח.י.ח.

ח.י.ח.

ח.י.

ח.י.

ח.י.ח.

ח.י.ח.

ח.י.ח.

תִּפְתֹּחַ pleasure; *pl.* pleasing, precious things *28.

תִּפְּר dig 65.

תִּץ 26.

תִּצָּה halve §74.

תִּצִי half §390.

תִּצֵן bosom, *sinus* §280.

תִּצֵר court 25 *d.*

תִּק statute 26 *c.*

תִּקָּה *do.* *22.

תִּקֶּב sword *28.

תִּרְפָּה §35*a.*

תִּרַד tremble 65*h.* V

תִּרְדֶּה trembling, terror §34*d.*

תִּרְהַב burn §74; לֹא הָיָה לוֹ it burned within him—he grew angry.

תִּרְשֵׁה ploughing.

תִּרְם V *deveo* §65*p.*

תִּרְפָּה §35*c.b.*

תִּרֵשׁ V be dumb, silent.

תִּרְשֵׁ deaf §24*d.*

תִּרְשֶׁה hold back §65.

תִּרְשֶׁה make bare §65*h.*

תִּרְשֶׁב *aestimare* 65.

תִּרְשֶׁה darkness *28.

תִּיר fear §26*c.*

תִּיר broken.

תִּירֵן VII ally one's self (in marriage).

תִּירֵן father-in-law *24. [riage).

תִּירֵן son-in-law *25; bridegroom.

תִּירֵת be terrified §73*f.o.*

תִּירַת slaughter §65*e.*

תִּירַת 1. cook, 2. executioner.

תִּירַת signet-ring 36 *c.*

תִּירֵר clean, pure.

תִּירֵר be clean, VII purify one's self §62*b.* *65 III.

טוֹב he is good §77.

טוֹב good.

טִלֵּל *Pi'el* §74*b.*

טִמֵּא be unclean, III defile, II defile one's self *75.

טִמֵּא unclean 25 *g.*

טַעַם taste, metaph. understand-

טַעַם not yet; בְּטָרֵם before. [ing.

טָרַף flay, IV *pass.*

יָאֵל V take in hand, wish, will

יָבֵל V conduct (66). [*68.

יָבֵשׁ become dry 69*a.*

יָבֵשׁ dry 25 *f.*

יָגַע be weary 68 *d.*

יָגַד fear §54*c.* §77.

יָד *f.* hand 24 *c.*

יָדָה V. VII. §76*f.*

יָדִיד lover, friend.

יָדַע 68 *f.*

יָחַב §68*g.*

יָהֵא §9*b.*

יָלַדָה §36*d.*

יָוֵם 38.

יָוֵם by day.

יָוֵה dove *22.

יָוֵקָה sprout *36.

יָחַד §68*f.*

יָחַד *unā.*

יָחַל, III יָחַל and V יָחַל wait,

יָחַל 69. [on לְ, אֵל.

יָיִן wine *29.

יָבֵחַ V judge, rebuke *68.

יָבֵל 68*g.* §54*c.*

יָלַד 68*f.c.b.*

יָלַד son, child *28.

יָלַל V howl §69*d.* — yell —

יָם sea *26.

יָמַן V turn to the right *69.

יָנַק 69*a*, V suck.

יָסַר §68*d.*

יָסַה I. V add *68. §77. §84.

יָסַר III punish, rebuke, II *pass.*

יָצַד appoint §68*d.* [*68.

יָצַד for the reason that, be-
cause.

יָצַה become weary 68*d.*

יָצַח advise; II. VII take coun-

יָצַח beautiful (31). [sel 68*d.*

יָצַח §30*c.*

יָצַח 76*g.*

יָצַח VII §70.

יָצַח V §70.

יָצַח V §70.

יָצַח §70.

יָצַח *finger* §70.

יָצַח *figulus* §24*d.*

יָצַח §70.

יָצַח §68*e.*

יָצַח §68*f.*

יָצַח §69*a.* §77.

יָצַח §68*e* V.

יָצַח fowler.

יָצַח 76*g.* §68*d.*

יָצַח *timens* §25*g.*

יָצַח §55. *35.

יָצַח 68*f.*

יָצַח, I. V. §76*f.*

יָצַח moon.

יָצַח 25*e.*

יָרַשׁ (ē) 68*d.*

יָרַשׁ §40*e.*

יָרַשׁ 68*f.* — *c. acc.* §83*d.*

יָרַשׁ inhabitant *24.

יָרַשׁ help, safety.

יָרַשׁ sleep 68*d.*

יָרַשׁ sleeping 25*f.*

יָרַשׁ V help, save (68).

יָרַשׁ, יָרַשׁ salvation §28*m.*

יָרַשׁ uprightness.

יָרַשׁ orphan.

יָרַשׁ II remain over, V *68.

כָּ §45.

כָּאב feel pain *65 III.

כָּבֵד be heavy; II be honoured;

כָּבֵד heavy §25*h.* [III honour.

כָּבַס wash 60*e.*

כָּבֵשׁ lamb.

כָּבֵשׁ, כָּבֵשׁ §35*b.*

כָּבַשׁ subdue.

כָּד pail (26).

כֹּה thus (w.ref. to what follows);

כֹּה־עַד hither.

כָּהָה go out (of a light) §74.

כֹּהֵן priest *24.

כּוֹכַב star *24.

כִּין V set up, prepare; II *pass.*

כָּזַב lie 25*b.* [*71.

כֹּחַ strength *22.

כַּחַד III dissemble *65 I.

כַּחַשׁ III *infiltari* *65 I.

כִּי 1. for; 2. if, when, εἰ §88;

with oaths and affirmations

§90, כִּי עָהָה and כִּי אֵזָו §90.

כֹּל totality, all, whole *26.

כ.י.ט.

כ.ל.

כ.ס.

כ.ס.ז.

כ.ר.ו.

כ.א.

- קָבַץ keep back *75.
 קָלָב dog *28.
 קָלָב, קָלָב §72*g*.
 קָלָה be finished, III finish, cease *74. §84.
 קָלָה daughter-in-law *22.
 קָלָה 38.
 קָלָה V put to shame; dishonour, injure anyone; II be ashamed, be put to shame.
 קָמָה §45*e.g.*
 קָן thus, so.
 קָנָה V bring down, abase.
 קָנָה wing §25*a*.
 קָסָה III cover 74.
 קָסָה silver 28*r*.
 קָסָה (hollow of the) hand *26.
 קָפָה atone 60*e*.
 קָפָה ransom *28.
 קָפָה lamb.
 קָרֹוב cherub.
 קָרֹוב vineyard *28.
 קָרַח cut off, destroy; קָרַח, קָרַח make §77. [a covenant.
 קָרַח write.
 קָרַח §36*f*.
 קָרַח §25*e*.
 קָרַח §36*c*.
 קָרַח §45.
 קָרַח §41,1.
 קָרַח become weary, V §74*w*3.
 קָרַח §26*d*.
 קָרַח heart *26.
 קָרַח heart §25*c*.
 קָרַח §41,5.
 קָרַח (ē) put on (clothes) 57*b*.
 קָרַח be exhausted *74.
 קָרַח §88. §89*c*.
 קָרַח, קָרַח §88.
 קָרַח knead *71.
 קָרַח cheek, jaw 30*b*.
 קָרַח II *proeliari* §64*l*.
 קָרַח bread 28*i*.
 קָרַח night *29.
 קָרַח §20*c*; קָרַח §17*a*.
 קָרַח (לִּי) spend the night 72*d*.
 קָרַח *capere*.
 קָרַח learn, III teach.
 קָרַח, קָרַח §45*e*6.
 קָרַח V give to eat.
 קָרַח scoffer.
 קָרַח take (away) 67*h*.
 קָרַח I. III gather.
 קָרַח tongue *23.
 קָרַח very.
 קָרַח hundred.
 קָרַח anything whatever.
 קָרַח luminary *23.
 קָרַח food *24.
 קָרַח §36*c*.
 קָרַח III refuse §65*b*.
 קָרַח despise, reject.
 קָרַח tower *24.
 קָרַח shield *26.
 קָרַח wanderings *22.
 קָרַח desert *24.
 קָרַח the measure.
 קָרַח why? (for what reason?).
 קָרַח, קָרַח §16*e.f.* §45*e.g.*
 קָרַח III make haste 65*b*. §84.

מגג stagger *71.
 מול 71y.
 מולדה birth, concrete family *36.
 מועד 1. point of time; 2. feast (feast-day); 3. meeting, assembly 24e.
 מורא fear 24b. [sembly 24e.
 מושב dwelling *24.
 מוח 71 i. u.
 מיה § 29 c.
 מזבח altar 24e.
 מחה blot out *74.
 מחזה vision *31.
 מחנה camp *31.
 מחסה refuge *31.
 מחסר want.
 מחר to-morrow.
 מחשבה purpose *33 II.
 מטה tribe, staff *31.
 מטר V cause to rain.
 מר § 89d.
 מים 38.
 מין kind § 22i β. k.
 מוסה covering (31).
 מר sell.
 מלא be full, acc. § 83b; III fill 75.
 מלא full 25g.
 מלאה ἄγγελος 24b.
 מלאכה § 36g.
 מלח salt.
 מלחמה 36g.
 מלט III save, II pass. and refl.
 מלך regnare. V.
 מלך king 28h.
 מלכה queen 35a.
 ממלכה regnum 37a.
 מלל II circumcise § 73n.

מלל speak.
 ממלכה kingdom 33b.
 ממשלה rule *33 II.
 מן § 44. § 82b.—Often compounded with other prepositions: מאח, מעל, מעל; מעל above.
 מנה count 74.
 מנוחה rest.
 מנורה candlestick.
 מנחה gift, meal offering *35.
 מחז hold back.
 מספר § 24e.
 מספר number 24a.
 מסל track.
 מעד stagger, slip.
 מעט little; במעט nearly; soon, מעלה upwards. [speedily.
 מעשיו deeds, actions.
 מעמקים depths.
 מען, only: למען 1. for the sake of, on account of; 2. ל' אשר and ל' with the intention of, in מערה cave *22. [order to.
 מעשה deed *31.
 מעשר tithe 24e.
 מצא find 75.
 מצוה commandment § 22.
 מצרי Egyptian *37.
 מצרים Egypt.
 מקדש sanctuary 24a.
 מקנה assembly (31).
 מקום place *23.
 מקנה § 31b.
 מקק II § 73n.
 מר sour.
 מרה § 31b.

ל.ו.

ל.ו.

ל.ו.י.

ל.ו.י.

ל.ו.א.

מְרִמָּה deceit.
 מְרַר be bitter, *ipf.* §73*o*; III make
 מְרַרֵּר §37*b*. [bitter.
 מְשַׁכְּרֵר hire, wages *36.
 מְשִׁחָה anoint.
 מְשִׁיחָה anointed one §23*b*.
 מְשִׁכָּן dwelling, tabernacle.
 מְשַׁל rule, *q* over.
 מְשַׁלֵּי proverb (25).
 מְשַׁמְרֵת *custodia* 36*b*.
 מִשְׁפָּחָה family 33*b*.
 מִשְׁפָּט justice, judgment *24.
 מִשְׁקָה drink, cupbearer *31.
 מִשְׁקָל weight *24.
 מִשְׁשֵׁי feel (like a blind man); III
 search thoroughly 73.
 מִשְׁתָּה §31*c*.
 מֵת *mortuus* *22.
 מִתֵּי when?
 מִתְּנֵה present §33*a*.
 נָא pray!
 נָאָה *Pi lēl* §74*b*.
 נָאָם (only *st. c.*) utterance.
 נָאָה I. III commit adultery 65*b*.
 §83*e*.
 נָאָץ I. III mock, revile 65*b*.
 נָאָה 76*e*.
 נִבַּט V look at *67.
 נְבִיא prophet 23*b*.
 נִבְּל 1. water-bottle (of skin);
 2. harp (28).
 נִבְּלִי fool, godless person.
 נִבְּלָה folly.
 נִבְּלָה corpse *34.
 נִבְּלֵי §28*k*.

נִגַּד V show 67.
 נִגְדָה §28*k*.
 נִגְהָה brightness *28.
 נִגְדִיר prince (23).
 נִגְזַע 67*e.f*.
 נִגְזַע blow, plague *28.
 נִגַּח smite, push (67).
 נִגַּשׁ press §67*b*.
 נִגַּשׁ 67*d.e.f.* §77.
 נִדָּר §67*d*.
 נִדָּר 67*d*.
 נִדָּר, נִי vow §28*m*.
 נִדְּהָה drive (cattle) 67.
 נִחַל III §65*c*.
 נִחָם *ipf.* §67*c*.
 נִחָר river 25*b*.
 נִיר *vagari* *71.
 נִירָה pasture, dwellingplace *31.
 נִיחָה 71*x.y*.
 נִיָּם slumber (71).
 נִסֵּס flee *71.
 נִיַּע swing, wander around *71.
 נִיָּה V §71*t*.
 נִזַּל flow §67*d*.
 נִזְּם nosering, earring *28.
 נִזְּהָה I. V lead §77.
 נִחַל brook *28.
 נִחְלָה inheritance.
 נִחַם II repent, comfort one's self;
 III comfort; VII have pity on
 נִחָשׁ serpent *25. [67.
 נִחַשׁ III *augurari*.
 נִחָשָׁה §36*b*.
 נִחַח §67*c*.
 נִחָה 76*d*.—נִי אִתָּה pitch.
 נִשַּׁע 67*e.f*.

נָשָׂה throw down, leave (behind),

נָשָׂה §28*k*. [leave off.

נָשָׂה IV. V. VI. 76*d*.

נָשָׂה opposite §28*o*.

נָשָׂה V look steadily at, recognise; VII disguise one's self

נָשָׂה foreign country. [*67.

נָשָׂה ant.

נָשָׂה III §76*d*.

נָשָׂה drink-offering §28*r*.

נָשָׂה V *libare* *67.

נָשָׂה 67*f*.

נָשָׂה youth *22.

נָשָׂה shoe *28.

נָשָׂה be pleasant.

נָשָׂה 1. boy; 2. lad, (=Germ.

Bursche) 28*i*.

נָשָׂה girl *35. §9*b*.

נָשָׂה 67*e*.*f*.

נָשָׂה 67.

נָשָׂה *f*. soul *28.

נָשָׂה V place; II *pass.* *67. §70.

נָשָׂה duration (of time) §28*m*.

נָשָׂה V save; II *pass.* 67.

נָשָׂה watch, guard 67*b*.

נָשָׂה appoint; curse.

נָשָׂה II be innocent; III leave unpunished 76*d*.

נָשָׂה innocent 31*a*.

נָשָׂה innocence *23.

נָשָׂה revenge; VI *pass.* 67.

נָשָׂה revenge *34.

נָשָׂה lamp.

נָשָׂה §76*e*; נָשָׂה פָּנִים παρόσωπον λαμβάνειν, נָשָׂה pardon some one.

נָשָׂה V reach, overtake *67.

נָשָׂה §23*a*.

נָשָׂה V §76*e*.

נָשָׂה §76*d*.

נָשָׂה bite §67*d*.

נָשָׂה §67*f*.

נָשָׂה breath (34).

נָשָׂה I. III kiss 67*d*.*f*.

נָשָׂה path *22.

נָשָׂה 67*i*; make (=appoint) §83*g*.

נָשָׂה Sea, a measure *22.

נָשָׂה turn, go around, surround

נָשָׂה *suff.* §43*b*. [73.

נָשָׂה shut.

נָשָׂה I. II turn back §71*s*.

נָשָׂה horse.

נָשָׂה flags (=papyrus).

נָשָׂה turn aside 71*x*.

נָשָׂה booth *22.

נָשָׂה forgiveness.

נָשָׂה rock (28).

נָשָׂה uphold, support §83*g*.

נָשָׂה blindness.

נָשָׂה uphold, sustain §83*g*.

נָשָׂה §34*c*.

נָשָׂה complain, *plangere*.

נָשָׂה carry off *74.

נָשָׂה count; III relate.

נָשָׂה book §28.

נָשָׂה I. III stop (*e. g.* wells).

נָשָׂה V conceal; II *refl.*

נָשָׂה 1. what is hidden; 2. covering, shade, defence.

י. ד.

ו. ד. ז.

פ. ג. ו.

ו. א.

- עָבַד 65, serve, *c. acc.* §83e; till
 (the ground).
 עֶבֶד servant *28.
 עָבַר *transire* 65.
 עִבְרִי Hebrew.
 עָגַל §28 l.
 עֲגֻלָּה *vitula* 35 b.
 עֲגֻלָּה §34 b.
 עָד §43 a.
 עָד §22.
 עָדָה §33 a.
 עֵדוּת §37 a.
 עֵד V protest, bear witness *71.
 עֵזֶר §40 f. [§64 h.
 עָלָה unrighteousness.
 עֵלֶם eternity.
 עָוֹן sin 23 c.
 עָוָה fly, עוֹפֵה *do.* *71.
 עִוְרָה blind §24 d.
 עֹז strength 26 c.
 עֹז goat §26 a. b.
 עָזַב leave, forsake 65.
 עֲזָר help *c. acc.* §65.
 עֲזָר help *28.
 עֲזָרָה §36 h.
 עֵיט bird of prey, *coll.* *29.
 עֵין eye, spring *29.
 עֵינִי 38.
 עֵינִי §29 b.
 עֵינִי §26 d.
 עֵל §43 a.
 עָלָה go up 74.
 עֹלָה burnt offering.
 עָלָה §31 c.
 עָלָה rejoice, be merry.
 עֲלָמָה virgin *35.
- עַם people 26 c. e.
 עִם with §43 d.
 עָמַד stand 65.
 עַמּוֹנִי Ammonite §37 b.
 עָמַל exert one's self, labour, עָמַל at.
 עָמַל labouring §25 f.
 עָמַק be deep.
 עָמַק valley *28 III.
 עֲנַב grape §25 c.
 עָנָה answer 74, *c. acc.* §83 e.
 עָנָה be bowed down; III oppress,
 humble; VII humble one's
 עָנָה misery *30. [self 74.
 עָנָה 31 a.
 עָנָה III bring clouds together
 עָפָר dust *25. [§73 b.
 עֵץ tree 24 f.
 עָצַב pain, hard work *28.
 עָצַב II. VII be grieved.
 עָצָבֹן sorrow, toil §23 d.
 עֲצָבִים idols.
 עָצָב pain.
 עֲצָה counsel *33.
 עָצַל lazy.
 עָצָם bone, *pl.* עֲצָם *28.
 עָצַר hold back, shut up.
 עָצָרָה §36 g.
 עָצָב §25 i.
 עָצַב take by the heel, cheat.
 עָרַב VII mix (in), mix with, hold
 intercourse with.
 עָרַב evening.
 עָרַב raven *24.
 עָרַב pant.
 עָרַב III uncover, empty §74 s.
 עָרוֹם naked §26 d.

קָרָה arrange, prepare *65.
 קָרַל uncircumcised §25*h*.
 קָרְלָה foreskin *35.
 קֶשֶׁב herb *28.
 קָשָׂה do 74. §65*l*.
 קֶשֶׁר III tithe.
 קָשַׁן to smoke.
 קָשַׁן smoke *25.
 קָשַׁר V enrich.
 קָשָׁר riches (28).
 קָה time *26.
 קָתָה now.
 קָחַ V strike one's tent, set forward *65.
 קָחַר pray; II hear (prayer).
 קָחַ III §65*b*.
 קָחַ corpse *28.
 קָחַ acc. to light on, meet any
 קָחַ redeem. [one].
 קָחַ redemption.
 קָחַ 38.
 קָחַ I. II scatter 71*o*. s. V.
 קָחַ snare.
 קָחַ shake, tremble.
 קָחַ fear, terror (28).
 קָחַ stream (28).
 קָחַ one escaped.
 קָחַ judge; VII pray 73.
 קָחַ turn §74.
 קָחַ corner, רֹאשׁ פֶּ' cornerstone.
 קָחַ face 31*a*; לִפְנֵי in the pre-
 sence of, before; לִפְנֵי before
 me, before my face; מִלְּפָנַי from
 קָחַ interior *37. [before & c.
 קָחַ pearls.

פָּעַל work *28.
 פָּעַם time *28; הַפְּעָה §17*a*.
 פָּעַם II be disquieted.
 פָּאָה open (the mouth).
 פָּאָה wound *28.
 פָּאָה *visère*; V *praefficere*.
 פָּאָה open.
 פָּאָה young bullock 26*c*.
 פָּאָה II to part.
 פָּאָה be fruitful 74.
 פָּאָה fruit 30*c*.
 פָּאָה V break 73*k*.
 פָּאָה horseman, *pl.* פָּאָהִים.
 פָּאָה V strip טִוֵּא טו.
 פָּאָה transgression (28).
 פָּאָה morsel 26*c*.
 פָּאָה stand open; V make wide.
 פָּאָה open.
 פָּאָה door *28.
 פָּאָה expound.
 פָּאָה small cattle.
 פָּאָה host, army *25.
 פָּאָה gazelle §30*c*.
 פָּאָה side 26*c*.
 פָּאָה righteous, just.
 פָּאָה be righteous.
 פָּאָה righteousness 28.
 פָּאָה do. §34*a*.
 פָּאָה hunt *71.
 פָּאָה order, charge 74.
 פָּאָה cry *34.
 פָּאָה rock 22.
 פָּאָה laugh, III joke 65.
 פָּאָה venison *29.
 פָּאָה shadow *26.

V.D.S.
 P. R. W.
 W. A.

צָלַח prosper; V make to prosper,
bring to a prosperous issue

צִלְמָה image, idol (28). [65 s.]

צִלְמוֹת deep darkness.

צָמֵא §25i.

צָמֵא thirsty 25g.

צֶמֶח sprout, V 65 s.

צָעַד pace, walk.

צָעַד pace.

צִנְעָה veil, covering *23.

צָעִיר small (23).

צָעַק cry out.

צָעָקָה cry *34.

צָפֵה spy, watch *74.

צָפֹרֶן sparrow *22.

צָפַן I and V conceal.

צָרֹץ oppressor, enemy §26c.

צָרָה oppression, distress (32).

צָרִיר be narrow 730.

קָבַץ I. III gather.

קָבַר bury.

קָבֶר grave *28.

קָבֶד κροταλέων 73m.

קָדוֹשׁ holy (23).

קָדַשׁ be holy; III sanctify.

קָדֶשׁ sanctuary; *pl.* devout offerings 28p.

קָוָה II assemble; III wait 74, לְ [on.]

קוֹל voice *22, *pl.* קוֹלִים [on.]

קִיָּם 71.

קִיָּין thorns §29c.d.

קִיָּרָה beam.

קָטָן small 26d.

קָטַן 1. be small; 2. small.

קָטַף III. V offer incense.

קִטְוָה incense.

קִיץ summer.

קִיר wall.

קָלַל I. II be of no account, despised; קָלַל curse 73.

קָמָץ §28n.

קֶן nest; *pl.* compartments of the ark *26.

קָנָא III be zealous *75.

קָנָה *parare, comparare* *74.

קָנָה reed *31.

קֵץ end *26.

קֶצֶה end (31).

קָצַן judge, leader (23).

קָצִיר harvest *23.

קָצַר reap.

קָרָא call *75.

קָרַב (*ē*) approach; V.

קָרַב approaching §25f.

קָרֵב the inside *28.

קָרַח meet; V 74.

קָרוֹב near (23).

קָרִיָּה town (mostly poet.).

קָרֵן horn *28.

קָשָׁב V attend, hearken, לְ to.

קָשָׁה hard (31).

קָשַׁר bind.

קָשָׁה bow *28.

רָאָה see; V. 74.

רָאָשׁ 38.

רָאָשׁ poverty.

רָב much; רַב-כֹּחַ of great strength

רַב multitude 26b. [(26).]

רָבַב be, become many 73.

רָבָבָה myriad *34.

רָבָה be, become many 74.
 רָבַע §390.
 רָבַץ lie (of quadrupeds).
 רֶגֶל foot *28.
 רָגַל III spy out.
 רָדָה subjugate §74.
 רָדָה pursue.
 רוּחַ wind, spirit 22.
 רוּחַ V smell 71.
 רוּם 71; III. V raise.
 רוּץ run *71.
 רוּק V empty *71.
 רֶחֶב bread *28.
 רְחוּב street, square *22.
 רְחוּם merciful, compassionate.
 רָחַם III show compassion *65.
 רֶחֶם womb *28 i.
 רַחֲמִים compassion.
 רָחַף III hover over sthg. *65.
 רָחַץ wash *65.
 רָחוֹק, רָחֹק distant.
 רִיב strive 72, רִיב אֶחָד־רִיב דָּוִד plead D.'s cause.
 רִיב strife, cause (at law).
 רִיחַ smell; ר' הַנִּיחָה a sweet sa-
 רִיב ride, drive. [your.
 רָכַס §28n.
 רָמָה throw; III deceive.
 רָמַח lance *28.
 רָמַשׁ move (esp. of smaller crea-
 רָמַשׁ small animals. [tures.)
 רָנָה shout for joy, exult §73.
 רָנָה shout of joy.
 רֵעַ friend, neighbour.
 רָע wicked, *subst.* wickedness *26.
 רָעַב hunger *25.

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רָעַב hungry 25f.
 רָעָה evil, wickedness, misfortune
 רָעָה *pascere, pasce* §74. [*22.
 רָעָה §31a.
 רָעָה (רַע) be bad, evil 73 o.
 רָפָא heal §75.
 רָפָה be slack §74.
 רָצַח murder.
 רָצַץ III. VII. §73c.e.
 רָקִיעַ firmament (23).
 רָשָׁע wicked person *25.

שָׂבַע (ע) be sated, satisfied, *acc.*
 §83b; V §65.

שָׂבַע satiated, full 25f.
 שָׂבַע satiety, one's fill.
 שָׁבַר III wait, hope, אֵל on.
 שָׂדֶה field 31 a.
 שָׁוָה (שִׁוָּה) *meditari* §72d.
 שָׁוָה (שִׁוָּה) set, lay 72.
 שָׁוָה (שִׁוָּה) exult 72.
 שָׂחֹק laughter.
 שָׂנְאָה show enmity to.
 שָׂרִיב *canities* *22.
 שָׂדֶר hireling, day-labourer.
 שָׂכַל V have understanding.
 שָׂכַל, שָׂכַל understanding (28).
 שָׂכַר to hire.
 שָׂכַר hire *25.
 שָׂלָמָה garment *35.
 שָׂמַח (ע) rejoice; III make glad.
 שָׂמַח rejoicing §25f.
 שָׂמָח joy *35.
 שָׂמָח garment *35.
 שָׂנְאָה hate 75.
 שָׂנְאָה hater *24.

E

P. J. W.
 W. A.

שֵׁער hair *25.
 שְׂעִירִים barley, *κριθάρι*.
 שָׁפָה §33a.
 שַׁק sack *26.
 שֵׁר prince *26.
 שְׂרָגִים vine-branches.
 שָׂרַח burn.
 שָׁאב draw (water).
 שָׁאַל (*ē*) ask, demand; שָׁאַלְוּ ask
 after the health, greet, with
 לְ of the person.
 שָׂאר II remain over; V.
 שָׂבָה carry away captive §74.
 שֵׁבֶט staff, tribe *28.
 שָׁבִי *captivitas, captivi* *30.
 שָׁבַע II swear; V. 65.
 שָׁבַעַת (שְׁבוּעָה) oath.
 שָׁבַר break.
 שָׂרַר lay waste §73g.
 שָׂאָה §29c.
 שָׂוֵב 71. §84e.
 שָׂוַעֵל fox.
 שָׂוָה aim at, attack.
 שֹׁפֵט שֹׁפֵט judge *24.
 שֹׁר bull, ox.
 שָׁחָה VII *προσχευεῖν* 74we.
 שָׁחַט slaughter *65.
 שָׁחַר dawn.
 שָׁחָה III. V corrupt, destroy; II
 be corrupt 65.
 שָׁחַר oversee (24).
 שָׁחַר sing §72d.
 שָׁחַר song.
 שָׁחַר set, place 72d.
 שָׁחַב lie down.

שָׁחַר drunk.
 שָׁחַח (*ē*) forget.
 שָׁחַח forgetful of §25f.
 שָׁחַק sink *71.
 שָׁחַל become childless.
 שָׁחַל *suff.* שָׁחַל, shoulder.
 שָׁחַל V rise early.
 שָׁחַל dwell *c. acc.* §83d; V.
 שָׁחַל §25f.
 שָׁחַל send; III send away, *προ-*
πέμπειν.
 שָׁחַל V throw. VI §61g.
 שָׁחַל booty (25).
 שָׁחַל make good.
 שָׁחַל *integer* 25f.
 שָׁחַל name 24f.
 שָׁחַל there.
 שָׁחַר V destroy.
 שָׁחַל thither.
 שָׁחַל 38.
 שָׁחַל be desolate §73o.
 שָׁחַל oil.
 שָׁחַל hear.
 שָׁחַל watch, keep; II take heed.
 שָׁחַל *m., f.* sun 28.
 שָׁחַל tooth, ivory; שָׁחַל teeth *26.
 שָׁחַל repeat; II *pass.* *74.
 שָׁחַל year *33.
 שָׁחַל (*pl.* Prov. 6,10) §33a.
 שָׁחַל second.
 שָׁחַל look towards 74.
 שָׁחַל II lean.
 שָׁחַל gate *28.
 שָׁחַל handmaid *35.
 שָׁחַל judge.
 שָׁחַל pour out.

שָׁמַר watch, be watchful.
 נָתַתָּה V give to drink 74. §77.
 שֶׁקֶל shekel *28. §39f.
 שָׂנֵא abhor.
 שָׁקַר mendacium *28.
 שָׁרַשׁ root 28p.
 שָׁמַר serve.
 שָׁתָה drink 74. §77.
 תְּאֵנָה fig(tree) *22.
 תִּצַּח form, shape (28).
 תִּבְיָה ark.
 תְּהִלָּה song of praise, psalm.
 תְּהִלָּה §29c.
 תִּקְוָה reproof 36.
 תִּשְׁמָה abomination *33.
 תִּשְׁמָה instruction *22.
 תְּחִלָּה beginning *22.
 תְּחִנּוֹת requests, supplications.

תַּחַת under, instead of §43b.
 תַּחְתִּי lower, lowermost *37.
 תִּירָשׁ (unfermented) wine.
 תִּישׁ §29b.
 תִּלַּל V disappoint, deceive (תִּ).
 תִּמָּה integrity (26).
 תִּמְנָה wonder §65a.
 תִּמְנָה integer (23).
 תִּמְנָה be finished, complete 73m.
 תִּמְנָה slumber.
 תִּמְנָה III §65b.
 תִּמְנָה stray 74.
 תִּמְנָה Pilpel mock *73.
 תִּמְנָה 26.
 תִּמְנָה 36g.
 תִּמְנָה prayer.
 תִּמְנָה seize.
 תִּמְנָה hope.
 תִּמְנָה desire.

V. Exercises for Translation into Hebrew.

1. Article § 17 (Ges. 35, Dav. 11). A. ¹The righteous (man); the wicked (man); the father; this time; ⁵that man; the dust; this great tumult; the sword; the Jebusite; ¹⁰the blind (man); the ox; the dry land (2); the Amorite; ¹⁴the people (2).

B. Complete the pointing of: ¹הַעֲבָרִים, הַתְּרָשִׁים, הָעַמִּים, הַחֲקִים, ⁵הָעִיר, הַרְמָה, הַנִּרְהָן, הַלְבָנוֹן, הַחֲצִיר, ¹⁰הַחֲכָמִים, הַהָרִים, הַעֲוָרִים, הַתְּרַבּוֹת, הָאָרֶץ, ¹⁵הַעֵת הַהִיא, הָעָרִים, הָעֵץ, הַחֲמוֹר, הַתְּרַב, ²⁰הָאָרְמִי.

2. Waw copulativum §§ 11 g. h. 46 (G 104, 2. D 15). A. ¹The head and the foot; the great and terrible God (אֵל); David and Solomon; Joseph and Benjamin; ⁵Reuben and Juda; Jacob and Esau; Sodom and Gomorrah; hunger and sickness; man and God (§10c.).

B. Complete the pointing of: ¹יִשְׂרָאֵל וְעַמְלֶק, דָּוִד, וִיהוֹנָתָן, אַבְרָהָם וְאַלְיָעֶזֶר, וְאַנִּי, ⁵וְאַדְנִי, שְׁמֵרוֹן וִירוּשָׁלַם, מֹשֶׁה וְמָרִים, תַּנִּי וְזִכְרְיָהוּ וּמִלְאָכִי, ¹⁰עֶדָה וְגֵלָה, אֵלֶיהוּ וְאַלְיָשָׁע, וְאַנִּי.

3. §§ 11 g. h. 45 (G 103, 2. D 14). ¹To David and to Solomon; in Jerusalem and in Samaria;

in Edom; to a sickness; ⁵to Chananiah; to the Lord; in safety; ⁸like God. || B. To wisdom; ¹⁰as the people (2); to the Amorite; to the sin (2); in the house; like the king. ¹⁵A father (am) I to the poor (man). ¹⁶Thus (this *f. sg.*) did Joshua do to Jericho and to Ai (with Article!).

C. Complete the pointing of: כְּאַפְרַיִם, לֹא־לֵהוֹיָם, ^pלִהְיוֹנָה¹, וּכְמִנְשָׁה⁵. || בְּאֵלֵהִים, לִמָּה אָמַר, בְּאֵלֵיךְ, לִמָּה יָצָא, כִּיהוֹנָתָן¹⁰. — || D. With article: בְּיוֹם, בְּשָׁנָה הַזֹּאת, כְּעֵינֶיךָ¹², הַהוּא, לְרָשָׁע, הַחֲרָבוֹת¹⁵, כְּעֵינֶיךָ¹⁶.

4. §§ 10 g. 44 (G 103, 2. D 14). ¹He went out of the city. He went up out of Egypt. He took of the blood. From Jerusalem. ⁵From the Lord. From Assyria unto Egypt. Greater (is) he than (§82*b*) Reuben. ⁸Better (art) thou than Saul.

5. **Nouns with unchangeable Vowels** § 22 (G 91, 4. D 17. 19). ¹The flock of Abraham; Joseph's cup; the voice of Jahweh; the spirit of God; ⁵thy (*m.*) heroes; their (*m.*) heroes; thy (*f.*) gods, your (*f.*) ass; his flock; ¹⁰our strength; thy (*f.*) dead (*m. sg.*); thine (*m. p.*) ass; my city; ¹⁴his pilgrimage.

¹⁵Near (is) the day of Jahweh. Where (are) the idols of Samaria? Holy (is) Jahweh our God. Not as our rock (is) their rock. This Philistine (has been) a man of war from his youth. ²⁰These witnesses (are) lying witnesses. ²¹Merciful (is) our God. — || B. ¹The

prayer of the upright (man); his daughter-in-law; our booths; your (*m.*) burnt-offering; ⁵thy (*f.p.*) burnt-offerings; their (*m.*) wickedness; my paths; your laws; my daughter-in-law; ¹⁰their (*m.*) booths. My praise (art) thou. Behold, the fear of Jahweh, it (*f.*) (is) wisdom. ¹³Good (is) the law of Jahweh.— C. Perf. Qal (§54). ¹Fallen are the heroes. They have buried their (*m.*) dead. Jahweh heard the voice of Hagar. Judah conquered Gaza and its (Hebr. *f.*) border. ⁵I have hearkened unto (ך) your voice. They took their horses and their asses and went out of the land of Egypt. Ye have not kept the law of Jahweh. Thou (*f.*) hast not buried thy dead. I have taken pleasure in thy law. ¹⁰Ye have killed our witnesses. ¹¹Thou, (O) Jahweh, hast preserved my life.

6. **Masculines with changeable Vowel in the Penult** §23 (G 93 IV *a.* D 18). A. ¹My princes; the belly of the serpent; our prophets; my lord; ⁵our lord; our lords; her place; your places; his harvest; ¹⁰the (he-) asses of Abraham and his she-asses; his saints; our harvest; from our sin; from his right-hand and from his left; ¹⁵the sins of the Amorite.— B. ¹Your prophets (are) lying prophets. Where (are) thy (*f.*) prophets? Thy (*f.*) tongue (is) a lying tongue. Jahweh is near unto his saints. ⁵Manasse slew the prophets of Jahweh. ⁶He has gone out from his place.

7. Masculines with changeable Vowel in last Syllable

§ 24 (G 93 III *a. b.* D 18. 30). ¹Thy judgments; my food; their (*m.*) palaces; our messenger; ⁵your (*m.*) number; my stars; his weight; your (*m.*) judgments; his palaces.— ¹⁰Behold, Hagar (is) in thy (*f.*) hand. Great (is) the number of the stars of heaven. For Gibeon is a great city, greater than (§82*b*) Ai. Thy (*f.*) memory (is) dead. My rock and my redeemer (is) Jahweh. ¹⁵Behold, (here is) the fire and the wood for (*gen.*) the burnt-offering; but (ך) where (is) the ox? ¹⁵The voice (is) the voice of Jacob; but (ך) the hands (are) the hands of Esau. These (§16*a*) (are) the names of David's heroes. ¹⁸Great in (*st. c.*) might (is) Jahweh.— || B. ¹God created (§86*e*) the sun and the moon and the stars. The king sent his messengers but (ך) they did not find the prophet. The glory of Jahweh hath filled this house. David did not stretch forth his hand against (א) Saul, the anointed of Jahweh. ⁵Our enemies have fled. Ye have pursued your enemies. Your hands are full of (*acc.* §83*b*) blood. They shed their blood like water. Jahweh hath given Israel into the hand of his enemies. ¹⁰He made an altar of (*gen.*) brass. Jehu burnt the sanctuaries of Baal with (א with Article §17*f*1) fire. ¹²The enemies' messengers have drawn near.

8. **Masculines with two changeable Vowels** § 25 (G 93 II *a—e*. D 18). A. ¹The court of the tabernacle; her word; my beard; his son-in-law; ⁵thy booty (*p.*); your (*f.*) hire; in thy courts; the elders of the people; our hire; ¹⁰your flesh; Jacob's thigh.— || ¹²This (is) David's booty. Jahweh (is) far from the wicked. A reproach (are) we to our neighbours. ¹⁵Pleasant (are) the words of the prophet. Thy (*f.*) redeemer, the Lord of Hosts (is) his name (§ 86 *e α*). Better (is he that is) longsuffering than a hero. ¹⁸Dry (faded, are) all the trees of this wood.— || B. ¹The wisdom of his wise men has come to nought. Moses did according to (נ) the word of Jahweh. The cloud of Jahweh descended on the tabernacle. His heart was not perfect with (ננ) Jahweh his God, like the heart of David. ⁵Thus said Moses: I (am) slow of speech and of a slow tongue (render: heavy of mouth (*gen.*) and heavy of tongue). Our God hath no (נס) pleasure in the wicked. (There) has not fallen to the ground (§ 20 *c α*) one word of the words of Jahweh. ⁸Thou hast not remembered their lies.

9. **Masculines of one Syllable with the final Consonant doubled** § 26 (G 93 I *l, m, n*. D 43). A. ¹Their (*m.*) oppressors; in his shadow; your mothers; your end; ⁵our heart; your teeth; the times; the shadow of the cloud. His teeth (are) the teeth of a lion. ¹⁰Jahweh

is my strength and my shield. Sinners (are) ye all. A word in (א) its season, how good (it is)! ¹³ Those mountains (are) smaller than Lebanon.— || B. Qal. ¹ Jahweh hath chosen (with א) the people of Israel out of all peoples. The oppressors of Jerusalem have fled. Thou hast clothed-thyself (with) strength and glory. Ye have buried your mother. ⁵ Jahweh hath sent forth his sharp arrows (Hebr. his arrows the sharp ones). Sell your camels. Jahweh hath poured out his fierce anger upon Egypt. The whole people heard the words of the king. They will burn every house. ¹⁰ The number of their oppressors will be great.

10. **Masculine Segholate Forms from strong Stems**
 § 28 (G 93 I a—f. D 29. 35 ff.). I. A. ¹ My way; your ways; thy kings; your (m.) dogs; ⁵ my dog; our soul; your (f.) souls; the children of the Hebrews; his horn; ¹⁰ our door; the horns of the ox; your swords; thy (f.) stone; thy (f.) grave; ¹⁵ his knees.— || ¹⁶ Your servants (are) we. His horns (are) the horns of a wild-ox. Jahweh (is) our righteousness. Righteous (is) Jahweh in all his ways. ²⁰ Better (is) his favour than (82b) life. The heavens (are) the throne of Jahweh and the earth is his footstool (render: the stool of his feet). ²² Thy word (is) a lamp unto (ל) my feet.— || B. (Niph., Pi., Pu.) ¹ The bow is broken. Seek ye the way to (*genet.* § 21 f) the city. Shut thy door. Thy horn is full

of (*acc.* §83*b*) oil. ⁵I will remember thy favour. He did not give of his bread to the poor. We have sought our dog. Broken is my heart within me (see vocabulary). He walked in the way of the kings of Israel. ¹⁰Jahweh will break-in-pieces (*Pi.*) the cedars of Lebanon. My vows will I pay to Jahweh. ¹²Jahweh will keep the feet of the godly.

II. ¹His seed; their (*m.*) wounds; your transgression; thy (*f. p.*) boys; ⁵your boys; his master; ⁷my anger.

III. ¹His staff; my staves; the names of the tribes of Israel; thy portion. ⁵In the law of Jahweh (*is*) my delight. My help (*is*) in the name of Jahweh. ⁷Jahweh (*is*) our portion.

IV. A. ¹Our ransom; our ear; our ears; thy spear; ⁵her work; their works; thy threshing-floor; his holiness; ⁹your tent.— B. ¹Ye have broken our spears. We have broken your spears. They have slept in their tents. ⁴I will speak these words in their ears.

11. **Masculine Segholate Forms from ע"ו and ע"ו** § 29 (G 93 I *g. h. i.* D 41). ¹Thine (*f.*) eye; her eyes; my wine; your wine; ⁵the rams of Bashan; our venison. ⁷He stood in their midst.

12. **Masculine Segholate Forms from ע"ו** § 30 (G 93 I *k.* D 45). ¹Our captives; his affliction. Better is my fruit than (82*b*) silver and [than] gold.

13. **Nouns with two full Vowels from** פ"ב § 31 (G 93 IV *b.* II *f.* III *c.* D 45). A. ¹Our afflicted ones; the innocent (*pl.*) among (*genet.*) my people; a false (פִּזְיוֹן *gen.*) vision; our deeds: ⁵his work (deed); David's seers; his face; ⁸our faces.— || ⁹Greater (are) my works than (82*b*) your works. ¹⁰Jahweh (is) my shepherd. Where (are) my shepherds and thy shepherds? ¹²Jahweh, the work of thy hands (are) we all.— || B. ¹David sought the face of Jahweh. Joshua fell upon his face before the ark of Jahweh. His field will be sold. Jahweh will remember the afflicted of his people. ⁵Shed not (פֶּשַׁע § 41, 3) innocent blood.

14. **Feminines with one changeable Vowel** § 33 (G 95 II *c.* D 17. 18. 29). A. ¹My year; the years of the famine; thy (*f.*) counsel; your counsel; ⁵your abomination; your kingdoms; ⁷his thoughts.— || B. ¹The counsel of the elders of Israel has come to nought.

15. **Feminines with two changeable Vowels** § 34 (G 95 II *a. b.* D 18). A. ¹My vengeance; your vengeance; our myriads; your (*f.*) cry; ⁵thy (*f.*) blessing; the father's blessing; the blessings of Jahweh; the sighs of the afflicted; your sighs; ¹⁰our cry; ¹¹your cry.— || B. ¹Jahweh heard the sighs of the afflicted of his people. The Egyptians sold all their land to Pharaoh.

16. **Feminines of Segholate Forms from strong Stems** § 35 (G 95 I *a. b. c.* D 17. 18). A. ¹Your queen; the garments of the poor; our garments; thy maiden; ⁵the maidens of the city; my maid; my maids; thy joy; joys; ¹⁰their (*m.*) meal-offering; the meal-offerings; your (*f.*) fruit; her reproach; ¹⁴his foreskin.— || B. ¹God hath no pleasure in your burnt-offerings and in your meal-offerings. They will mourn upon their ruins.

17. **Feminine Segholate Forms** § 36 (G 95 III. D 29). ¹My cloak; the land of our birth; their (*m.*) wages; the queens' signet-rings; ⁵thy (*f.*) sin; ⁶her ornament.

18. **Feminines in ûth and îth** § 37. A. ¹Your captivity; the Hebrew virgins (*adj.* after *subst.*). Thy kingdom (is) an everlasting kingdom.— || B. ¹Jahweh knew the imaginations of thy heart. Keep the commandments of Jahweh and his testimonies.

19. **Nouns of peculiar Formation** § 38 (G 96. D page 198). I. ¹Your father; his fathers; thy (*f.*) brother; their (*m.*) brother; ⁵thy (*f.*) brothers; the sister of Moses; thy (*f.*) sister; my husband; your men; ¹⁰my men (*p.*); her maid; your maid; thy (*f.*) maids; your house; ¹⁵his houses; thy (*f.*) son; your son; his daughter; my daughters; ²⁰his sons; ²¹our daughter.

II. ¹My day; your day; my days; in the days of Joshua; ⁵his vessels; your vessels; his waters; his heavens; since (יָמָיו) the days of Moses; ¹⁰their (*m.*) city; their cities; our head; your heads; thy mouth; ¹⁵our mouth. Behold, to Jahweh thy God (belong) heaven (*v. art.*) and the heaven of heavens. Better (is) one day in the house of Jahweh than (82*b*) many days in the palaces of the wicked. ¹⁸I (am) not better than my fathers.

20. **Numerals** § 39 (G 97. 98. 120. D 48). ¹5 kings; 5 cubits; her 5 maidens; the 5 (*c.*) kings; ⁵the 5 (*abs.*) righteous; 10 boys; 7 oxen; 7 cows; 7 (*c.*) days; ¹⁰the 7 (*c.*) days; his 7 (*c.*) sons; 5 trees; 9 cubits; 9 months; ¹⁵8 years; 8 sons; 8 (*c.*) days; 10 times. || 17 years; ²⁰12 princes; 19 men; 13 oxen; his 11 children; 15 years; ²⁵18 years; 14 shekels. || 25 years; 87 years; 25 (20+5) cubits; ³⁰75 years (70 yrs.+ 5 yrs.). || 500; 700; ³³207 years (7 yrs.+ 200 yrs.).

³⁴In the 17th year of (יָ) Jehoshaphat: on the 27th (20+7 or 7+20) of (יָ) the month; on the 17th day of (יָ) the month. In the 5th year of (יָ) Joram; in the 5th year of (יָ) king Rehoboam; ³⁹in the 10th month.

21. **Particles with suffixes** §§ 40. 43. 44. 45 (G 100. 103. D 49). A. ¹With me (3), between them (2); like her; upon thee (*f.*); ⁵behind thee; instead of her; instead of them (3); to them; them (2); ¹⁰round about

you; to her; unto me; from me; ¹⁴from you.— || ¹⁵The Lord of Hosts (is) with us. I (am) a stranger among you. Ye (are) witnesses against yourselves (אָ w. 2 pl. suff.). The spirit of Jahweh (is) upon him. ¹⁹Who (is) wise as thou?— B. ¹Jahweh hath not dealt with us according to (אָ) our sins. Jahweh hath given this land to you and to your sons after you. According to your ways will I judge you. Cast from (מִצֵּל) you all your transgressions. ⁵Jahweh will judge between me and [between] you. I will pour out my fierce anger upon you. Solomon will be king in my stead. He pursued after them. While he yet talked (*part.*) with them, behold (Hebr. and behold *c. part.*) the messenger came down to him. ¹⁰She said unto me: Where is Jahweh, thy (*f.*) God? Behold, they are coming out (*part.*) to you. They stood the whole day before me. Jahweh your God, who goeth (*part.*) before you, he will fight for (לְ) you. They have fled before thee. ¹⁵We fled before you. He destroyed them from off (מִצֵּל) the face of the earth. He has parted from me. Your oppressors will I remove (far) from you. Abraham bought the cave from (מֵעֶר) Ephron. ²⁰Joseph took Simeon from them. ²¹Jahweh took Amos from (מֵעֶר) the flock.

22. **Negative Particles** § 41 (G 152). ¹Thou shalt not (לֹא *c. impf.*) steal. Do not steal. Destroy not.

Remember not the days of your affliction. ⁵Gather (together) your heroes that your city be not captured. Pray to Jahweh, that sin may not have dominion over you. (There is) no God beside thee. (There is) no peace, Jahweh hath said, for the wicked. We are seeking (*part.*) water, but (ך) there is none. ¹⁰If there is an answer, speak; but (ך) if not, hearken unto me. They do not know (*part.*) what is due to (מִשְׁפָּחַ with *gen.*) the God of the land. Thus said Pharaoh: I will not give (*part.*) you straw. If thou savest not thy soul this night (§ 17 *a*), to-morrow thou (art) a dead man (render: son of death). ¹⁴Ye do not keep (*part.*) my commandments.

23. **Interrogative Particles** § 42 (G 100. 153. D 49).

¹What aileth thee (Hebr. what to thee), Hagar? Is (יֵשׁ) Jahweh in our midst or not? (Are) thy days as the days of a (frail) man (אִנּוּי), or thy years as the days of (strong) man (גִּבּוֹר)? (Art) thou better than Balak? ⁵Spy out the people, whether they (be) strong or weak, whether they (be) few or many. ⁶Spy out the land, whether there are trees (*sg.*) in it or not.

24. **Perfect Qal** § 54 (G 44. D 20. 22). ¹She has reigned; ye have reigned; thou (*f.*) hast watched; they have watched; ⁵we have sold; I remembered; ye (*f.*) have remembered; ye lay down; she has shut (*p.*); ¹⁰we have followed. --- ¹¹She is heavy (*p.*); ye

have drawn near; they have drawn near; thou art old; ¹⁵thou (*f.*) wert able; thou (*m.*) wert small; ¹⁷we have become great.

25. **Infinitive and Imperative Qal** §§ 55. 56 (G 45. 46. D 21. 22. 23). ¹To remember; to bury; in judging; from burying; ⁵to count. — Break (*s.*); break (*pl. f.*); judge ye; bury (*f.*); ¹⁰pray remember. — || ¹¹Remember the mercies of Jahweh. Put on your (*f.*) garments. Gather stones. They have gone to gather in the field. ¹⁵The trees said to the olive: Be thou, we pray, king over us.

26. **Imperfect and Participle Qal** §§ 57. 58 (G 47. 50. D 21. 22. 23). ¹I shall judge; we shall judge; they (*f.*) will steal; thou (*f.*) wilt watch; ⁵she will sell; they (*f.*) will sell; thou wilt reign; they will pour out; I shall shut; ¹⁰ye will remember; ye will watch (*p.*); thou wilt remember (*p.*). — We will lie down; thou shalt draw near; ¹⁵they shall draw near (*p.*); they (*f.*) shall clothe themselves; we will lie down (*p.*). — Watching; watching (*f.*); ²⁰burying (*f.*); shut; shut (*f.*); buried (*f.*); ²⁴watched (*f.*). — ²⁵Jerusalem (*f.*) will no longer remember the days of her affliction. Remember not the sins of my youth. To Jahweh your God must (*impf.*) ye cleave (*p.*). Thou shalt cleave to thy husband. We will make a covenant. ³⁰I will

make a covenant with (אָבְדִּי) thee. I will gather all Israel unto (אֵלַי) my Lord. ³²Jahweh shall reign for ever.

27. **Niph'al [Niq'tal]** § 59 (G 51. D 25). A. ¹They have taken heed; ye have been sold; she has been sold (*p.*); thou (*f.*) hast taken heed; ⁵I hid myself; Ye have gone to law; they have been burned; I have gone to law with (אָבְדִּי) you.—To take heed; ¹⁰(those who were) sold; (those (*f.*) who were) burnt.—Hide yourselves; take heed (*f. s.*).—We will hide ourselves; thou (*f.*) wilt hide thyself; ¹⁵they (*f.*) will be burnt; ye will be sold (*p.*); ye (*f.*) will be sold; I shall take heed; ¹⁹I will take heed.— B. ¹Behold, for (אֵלַי) your sins were ye sold. The wicked will be cut off from the midst of (מִתְּחִיל) the land. The city was captured. Thy (*f.*) dead shall not be buried. ⁵Thy kingdom shall be destroyed. ⁶I will go to law with (אָבְדִּי) you before Jahweh.

28. **Pf'el, Pu'al [Qitt'el Qu'ttal]** § 60 (G 52. D 26). A. ¹Thou hast sanctified; they have sanctified; ye (*f.*) have spoken; she has spoken (*p.*).—⁵To seek; teach (*pl. m.*); teach (*s. f. p.*); speak (*pl. f.*).—Ye will teach; ¹⁰thou (*f.*) wilt teach; ye (*f.*) will teach; we will teach; teachers; the seekers.—¹⁵She was stolen. They were buried; thou (*f.*) wast born; they will be gathered; ye (*f.*) will be buried. ²⁰Thou (*f.*) wilt

lie.— B. ¹The heavens recount (*part.*) the glory of God. Ye have sanctified the Sabbath-day. They sought the face of Jahweh. Honour thy father and thy mother (*p.*). ⁵Those that honour me (*part.*), I will honour. I will seek my father's asses. She will gather in the field. Ye should not lie to your king. Moses sanctified the people. ¹⁰Jahweh will teach the humble His way. Recount to me, I pray you (אֲנִי), the former mercies of Jahweh (Hebr.: the mercies of J., the former). I will teach transgressors thy ways. I will praise thy name. ¹⁴They (*f.*) will praise the name of Jahweh.

29. Hiph'il, Hoph'al [Hiqt'il, Hoqt'al] § 61 (G 53. D 27). A. ¹I have separated; we have separated; they have destroyed; thou hast destroyed; ⁵she has cast; thou (*f.*) hast cast; ye have cast.—To cast; separate; ¹⁰separate (*pl. f.*); cast (*pl.*).—I will cast; we will corrupt; let him separate; ¹⁵they (*f.*) will separate; thou (*f.*) wilt corrupt; Ye will cast.—Casting; casting (*f.*).—²⁰Ye have been cast; ²¹thou (*f.*) wilt be cast.— B. ¹Thou hast hid thy face from (מִן) the wicked. How long wilt thou hide thy face? Hide not thy face from thy people. Thou hast not attended to (לִ) my commandments. ⁵Attend to the word of my mouth. Thou hast cast my word behind thee. They each (אִישׁ) cast away his staff. Cast thy sorrow upon

Jahweh. ⁹Jahweh will separate between the righteous and [between] the wicked.

30. **Hithpa'él [Hithqat!él]** § 62 (G 54. D 27). ¹I have walked; ye have walked; they have walked (*p.*); we hid ourselves; ⁵thou hast 'taken heed.—To hide one's self; they that hide themselves (*part.*); they that walk.—They will walk; ¹⁰Ye will take heed; we will hide ourselves. || ¹²Ye prayed unto me, but (י) I did not hearken to your cry.

31. **Waw Consecutivum** § 64 (G 49. D 60) ¹And they pursued their enemies and captured the city and burnt it with (א; article § 17 / 1) fire. ²And Abraham prayed to God. Thou wilt capture the city and burn it with fire. And they buried him in the city of David, and his son reigned in his stead. ⁵I will remember my word and will send my messenger before (לפניי) thee. We will rise early in the morning and sell Joseph. Verily (§ 63 *d*) ye ought to keep (*impf.*) the commandments of Jahweh and teach them (to) your children. Write these words on the two tables and teach them (unto) the children of Israel. Get thee up early in the morning, and take thy stand before Pharaoh and (then) thou shalt say to him: Let the people of Jahweh go. ¹⁰Then Moses hid his face; for he was afraid. Then Pharaoh hardened (made heavy) his heart. ¹²Behold, I (§ 40 *d*) will rain (*part.*) bread

for you from heaven, and (7 *cons.*) the people shall go out and shall gather a day's portion every day (Hebr. the word of a day in its day).

32. **Relative Clauses** § 87 (G 123. 155). ¹David and the men that (were) with him fled before Saul. They put to death all the women that (were) in the city. The spies told the woman all that Jahweh had done (*perf.*) to Pharaoh. The land which I am giving (*part.*) you (is) like the garden of Eden. ⁵The word which thou hast spoken (is) good. I will destroy all flesh, in which (is) the breath of life. The place, where he had pitched his tent. Holy (is) the place whereon thou standest (*part.*). ⁹They have gone to (אֶרֶץ) the land, from which (where) they went out.

33. **Guttural Verbs** § 65 (G 63—65. D 34. 36. 37).
A. I. ¹Ye have driven out; drive ye out; they (*f.*) will drive out; and he drove out; ⁵thou wilt bless; they will be put to death; thou (*f.*) wilt be forsaken; we shall be forsaken; to be forsaken.—¹⁰Ye have made haste; he will make haste; thou hast been comforted; ¹³we shall be comforted.

II. ¹Fleeing; to hear; to cause to swear; thou wilt cause to hear. ⁵send; flee (*pl. f.*); we shall hear; they (*f.*) will hear; and she opened; ¹⁰thou (*f.*) wilt sow (*p.*); he will be heard; and we swore. || They will covet; thou wilt spare; ¹⁵I shall cross over; we shall

cross over; we will cross over; thou (*f.*) wilt serve; they will serve; ²⁰they' (*f.*) will serve; we shall love; thou wilt be wise; I have brought over; ²⁴and thou wilt cause to serve.

III. ¹Ye (*f.*) have served; to serve; washers; thou (*f.*) wilt wash; ⁵she has washed; thou (*f.*) wilt be proved; and they were amazed; and they placed; and ye caused to serve; ¹⁰I shall place; we will send over. || Wash (*sg. f.*); bless (*sg. f.*); and they blest; ¹⁵she has blest; a sower (*f.*); ¹⁷thou (*f.*) hast taken.

B. ¹Thou wilt shave thy head. He refused to let the people go. Jahweh hath redeemed Jacob and will glorify himself in Israel. They have destroyed my vineyard. ⁵He went up to destroy the city. Choose ye this (Article § 17 *a*) day whom (§ 83 *e*) ye will serve. Then (‡ *cons.*) the people made haste (*pl.* § 86 *c a*) and crossed the Jordan. Make haste (*sg. f.*), (and) slay the calf. Thou shalt not covet thy neighbour's house. ¹⁰Ye have not coveted your neighbours' wives. Thou (*f.*) hast not forgotten the words of thy prophets. Even (𐤁𐤅) a fool, if (*part.*) he keep silence, is esteemed (*impf.*) § 47 *d*) a wise man. Thy land thou hast destroyed, thy people thou hast put to death. We were esteemed as (𐤁) the cattle (in the stalls). ¹⁵Ye have devised evil against (𐤁𐤅) me. They will devise evil against me. I will spare you, for ye did spare me. Comfort ye,

comfort ye my people. Ye forsook Jahweh; therefore (י cons.) did he forsake you. ²⁰ Jahweh (is) my shepherd; I shall not want.

34. Verbs נ"נ § 66 (G 68. D 35). ¹ Thou wilt speak; then I spoke; thou (f.) wilt eat; they will eat (p.); ⁵ I shall eat; then ye did eat; and ye ate. Then spake Jahweh to (י) the prophet, saying: Because this people has refused (render: has not been willing) to hearken to my voice, I will send (Pi.) against (נ) them the (wild) beast of the field, and the lions shall tear and devour your flocks (sg.) and your herds (sg.) ⁹ The she-asses will perish in the wilderness.

35. Verbs י"נ § 67 (G 66. D 33). A. ¹ Thou (f.) wilt fall; they have fallen; and they (f.) fell; they told; ⁵ and I told; to let fall; ye have saved; and she saved; he will be saved; ¹⁰ he shall look; one who looks (part.); we shall plant; they will touch; thou (f.) wilt remove (§ 6 f 3). ¹⁵ And ye have taken; they will take; take thou (f.); then thou (f.) didst take; we will take. | ²⁰ Ye (f.) have given; thou (f.) wilt give; then she gave; we will give (p.); ²⁴ thy giving (inf.).— B. ¹ And (י cons.) he sent his servant to take a wife for Isaac. I will give thy flesh to the birds of heaven. I have given the land into his hand. The word of Jahweh will not fall to the ground (§ 20 c α). ⁵ Tell me, I pray thee (נ); the words of the

seer. Give now (הָ) thy heart to the God of thy fathers. Take off thy shoes from (off) thy feet; for this place (is) holy.

36. Verbs יָרָם § 68 (G 69. D 39). A. ¹She will be born; we shall be rebuked; rebuke (*sg. f.*) | They have begotten; ⁵then they begat; ye were brought down; thou wilt be brought down. | Thou wilt sleep; they will sleep; ¹⁰thou (*f.*) wilt be weary. | She will go down; they will dwell (*p.*); know thou; thou (*f.*) hast known; ¹⁵ye will know (*p.*); and ye knew; thou (*f.*) wilt go (*p.*); ¹⁸they that go (*part.*).— || B. ¹And (then) the kings took counsel. With (וְעִם) those that take counsel (is) wisdom. Let my soul be precious in thine eyes! After these things he took a wife and (§ 64) begat sons and daughters. ⁵He heard the sound (voice) of the rain from afar; and he brought down his flock from the mountain in haste (§ 84*e*). Let thy servant, I pray thee, know these things. ⁷Know ye that I (am) God.

37. Verbs יָרָם § 69 (G 70. D 39). ¹She will be good; thou hast done well; we shall do well; they will suck (*p.*); ⁵thou (*f.*) hast given suck; she will give suck; she was dry (*p.*); they will be dry; they have dried (*trans.*).— || ¹⁰The grass in the field has become dry. And (then) the king's hand dried up. And all their herbage will I dry up. Moses heard the

word of Aaron, and (§ 64) it was good in his eyes. ¹⁴If thou wilt hearken to my voice, then (י cons.) will Jahweh do thee good and thou wilt remember thy handmaid.

38. Verbs פִּירָא § 70 (G 71. D 39). ¹I have kindled a fire in the houses of the gods of Egypt. And (then) they set the city on (א, Article § 17/1) fire. Her gates were set on fire. And Jahweh formed out of the ground every beast of the field. ⁵Every beast of the field was formed out of the ground. Take your stand, that (§ 46 d, e) I may plead with you. Jahweh cleft the sea and (§ 64) set the waters like a (Art.) wall. Ye stand (render: are set) to-day before Jahweh your God. I will pour out my spirit upon thy seed. ¹⁰And he poured the oil upon his head.

39. Verbs יָרָא § 71 (G 72. D 40). A. ¹We have lifted up; thou wilt fly; flying; thou hast fled; ⁵she has returned; ye have returned; return (*pl.*); we will return; to return; ¹⁰let him return; and (י cons.) he returned; thou wilt be circumcised; ye have circumcised; we will circumcise; ¹⁵she is dead; ye are dead; thou (*f.*) wilt kill; and they killed; they were killed; ²⁰they will be killed (*p.*); thou hast lifted up; they (*f.*) will die; then was I exalted (high); and I lifted up; ²⁵ye have scattered.— B. ¹In thee did our fathers trust and they were not put to shame. Then I knew that I should not be put to shame. Get thee

(*Dat. com.*— וְ w. suff.) up. Return ye (*Dat. com.*) to your tents. ⁵Be thou exalted, (O) Jahweh, through thy might! And now will my head be exalted above mine enemies. Righteousness exalteth (*Polēl impf.*) a nation. I lifted up my voice. Then Moses lifted up his hand. ¹⁰Jahweh my God, let, I pray thee, the soul of this boy return within him (נַפְשׁוֹ)! Lift up thy voice like a (*Art.*) trumpet. Mine eyes were enlightened (shone). Arise (*f.*), shine; for thy light is come. Lightnings lighted up the sea. ¹⁵Make, now (§ 52 c), thy face to shine upon thy servant. And he rested [on] the seventh day. ¹⁷They refused to return.

40. Verbs עָשָׂה § 72 (G 73. D 40). ¹Ye will set; set thou (*f.*); thou wilt lodge; and we lodged; ⁵ye have been glad; he will be glad.—Let my heart rejoice. And the daughters of Judah rejoiced. Be ye glad and rejoice; for behold I (*suff.*) am about to create (*part.* § 47 i β) Jerusalem and her people for joy, and (וְ *cons.*) I will rejoice over (עַל) Jerusalem and be glad in my people. ¹⁰Then David perceived that the child was dead. ¹¹Get understanding (understand), and thereafter (אַחֵר) we will talk.

41. Verbs עָשָׂה § 73 (G 67. D 42). A. ¹We have praised; and he praised; and thou (*f.*) didst praise; they have spoiled their spoilers; ⁵he rolled the stone; thou wilt

curse; ye will spoil; he will be merciful and he was merciful. || ¹⁰Ye were merciful; thou hast done wickedly.— || B. ¹In Jahweh will my soul glory. Let not (the § 17*g* 2) wise man glory in his wisdom, and let not (the) rich man glory in his riches. They will glory in the Holy (One) of Israel. I will praise Jahweh while I live (render: in my life). ⁵And they praised her beauty. And Joshua said: Compass (go round) the city; and they compassed the city. Swifter (lighter) than eagles (Art. § 17*f*) are his horses. I am despised (light) in thine eyes. Ended are the words of Job. ¹⁰They wandered in the wilderness, till (*c. inf.*) the whole generation was consumed. Men (*coll.: sg. c. Art.*) began to be numerous. Numerous are (oxytone) our transgressions. Hushai has gone to bring to nought the counsel of Ahithophel. And (י cons.) God brought their counsel to nought. ¹⁵I will not break my covenant with you. They have broken thy law. Be not (לֹא) dismayed; for Jahweh thy God (is) with thee. Let my pursuers be put to shame, but let not me be put to shame (לֹא *c. cohort.*); let them be dismayed, but let not me be dismayed. And (י cons.) this word was evil in the eyes of Saul. ²⁰And Moses said: Lord, why (§ 45 *e* 6) hast thou done evil to this people? Since (וְאֵנִי) I went unto Pharaoh, to speak in thy name, he hath done evil to this people. They did

evil more than (§ 82b β) their fathers. My brethren, do not wickedly. Depart from me, ye evil-doers (*part. V*). And (γ *cons.*) they were in distress. ²⁵Hide not thy face from thy servant; for I am in distress; make haste to hearken (Hebr.: make haste, hearken § 84f) unto my voice.

42. Verbs ה"ו § 74 (G 75. D 44. 45). A. I. ¹He will see; he will show; thou wilt finish; we shall be seen; ⁵they (*f.*) will build; ye (*f.*) will finish; give ye (*f.*) to drink; thou wilt answer; I shall answer. ¹⁰Build thou; I was finished; thou wert built; we were built; we have built; ¹⁵ye (*f.*) have answered; ¹⁶ye have watered.— || II. ¹He has seen; he was seen; to build; to go up; ⁵to finish; to weep; she wept; she has finished; ⁹she has watered.— || III. ¹They have wept; weep thou (*f.*); weep ye; they finished; ⁵give thou (*f.*) to drink; thou (*f.*) wilt finish; ye will finish; ye will build; they were built; ¹⁰answer ye; bring ye up; ¹²they will be seen.— || IV. ¹And she drank; and he wept; and thou didst despise; and she saw; ⁵and he saw; do not (ה"ו § 41,3) answer (*sg.*); and he finished; and she watered the camels; and she ordered; ¹⁰let him do; we will hear and answer; thou didst fall down; and she fell down: and they fell down; ¹⁵thou (*f.*) wilt fall down; ¹⁶one who falls down (*part.*).— || B. ¹Arise, go up to Ai (*acc. p.*); see,

I have given into thy hand the king of Ai and his people. See (*f.*), thy son (is) alive. Ye have done according to all that Moses commanded you. All they will be glad, that (*part. st. c.* § 21*g*) take refuge in thee. ⁵What seest (*part.*) thou? See, a little cloud, like a man's hand (כַּף), is coming up (*part.*) from the sea. What are ye doing (*part.*)? We are building (*part.*) the wall. The city (is) large and the people (are) few (small *sg.*) in the midst of it, and there are no (לֹא § 41, 2) built houses. ¹⁰And David said: I am come to buy the threshing-floor from (מִן) thee, to build an altar to Jahweh. Thou wilt build a house but thou wilt not dwell in it. They (*pron.*) will build, but I will pull down. The city has been built. The cities of Judah will be built. ¹⁵She was in the field, till (רַךְ *c. inf.*) the harvest was finished. We have been consumed by thine anger. The eyes of the wicked will fail (render: be consumed). I have consumed my strength. In the third month they began, and by (בְּ) the seventh month they had finished. ²⁰She finished watering (§ 84*b. d*) the camels. And he finished his business. Ye shall do according to the word of Jahweh; see, I have commanded you. And Moses commanded the people saying: keep the whole commandment which I give unto you (render: wh. I command you, *c. 2 acc.*) this (*art.* § 17*a*) day.

Command (*sg. apoc.*) the children of Israel, that (י) they cast out every leper from the camp. ²⁵ Command ye the people, saying: Get up early in the morning and (י *cons.*) cross over the river. Command (*sg.*) the priests to (י) come up out of the Jordan. And Joshua commanded the priests, saying: Come up out of the Jordan. Let us arise and go up to (*acc.*) Beth-El. ²⁹ Do (*pl.*) not (לֹא) offer unto me burnt-offerings.

43. Verbs א"ב § 75 (G 74. D 38). ¹He has sinned; she will sin; he was created; thou hast sinned; ⁵ye have sinned; ye have defiled; thou hast defiled thyself; we have filled.— || And Jahweh said: I will blot out (§ 74*v*) man (*coll., w. art.*), whom I have created from off (מִן) the face of the ground. ¹⁰In the place where (§ 87*h*) thou (*f.*) wert created will I judge thee. My soul has sought but I have not found. Ye have not found my riddle. I shall not find among (ב) you a single wise man. Ye will seek but ye will not find. ¹⁵I have been found (*Ni.*) of (ב) you. In that day, the sins (חַטָּאת) of Judah shall not be found; for I will forgive them. Jacob have I loved, but Esau have I hated. Thou shalt not (לֹא *c. impf.*) hate thy brother. ¹⁹I hate (*impf. § 47*c. d.**) them that hate thee, (O) Jahweh (*Hebr.: thy haters—part. Pi.*).

44. Doubly and trebly weak Verbs § 76 (G 76).

A. ¹He will assuredly (63*d*) become (followed by ב)

a great nation. And (י cons.) there was again war between David and [between] the Philistines. And he drank of the wine and lived. Thou hast stretched forth thy hand. ⁵They have perverted judgment. Do not ye pervert judgment. Then they smote the Philistines. She proved Solomon by riddles. The kings will not leave the wicked unpunished. ¹⁰I have prophesied, but (י) ye have not inclined your heart unto Jahweh. And (then) they lifted up their eyes. And she lifted up her voice again (§ 84*b*). We will praise the name of Jahweh. Praise ye Jahweh (י); for (he is) kind. ¹⁵They confessed. He instructed. They will instruct. And (י cons.) I brought you to (י-ל) the land of Canaan. Go thou unto (י-ל) Pharaoh. ²⁰As I was with Moses, (so) will I be with thee. Bring forth (*f.*) the men that came (*part.*) unto (י-ל) thee, who are come to (י) thy house. Thee hath Jahweh, thy God, chosen, to be to him [for י] a peculiar people. I feared the people, and (י cons.) hearkened to their voice. This (is) the woman and this her son, whom Elisha brought to life. ²⁵Stretch forth thy hand. I have brought you forth out of Egypt with a strong hand and with an outstretched arm. Then Moses stretched forth his hand. Ye have not inclined your ear. Incline thine ear and hear. ³⁰And they perverted the judgment of the orphans. Wherefore, then (י-ל § 42*g*),

did we go out of Egypt? And (ἡ *cons.*) Jephthah came to his house, and behold his daughter went forth (*part.*) to meet him. And (then) Moses lifted up his rod, and smote the rock twice (*du.*); and there came forth much water and the congregation drank.
³⁵Thou shalt not (*impf.*) take (שָׁחַ) the name of Jahweh in vain (Hebr.: for falsehood); for Jahweh will not let him go unpunished that taketh his name in vain.

45. **For Repetition.** ¹Declare unto us what shall happen (*f. pl.*, § 18*a*), that (§ 46 *d. e.*) we may know that ye (are) gods. Build houses and dwell (therein), and plant gardens and eat the fruit thereof (*suff.*); take (to yourselves) wives and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that (§ 46) they may bear sons and daughters; and there do ye increase (*imper.*). Call ye with (אֶ) a loud voice; perhaps he is asleep (*part.*) and will wake up. ⁴He will say to those that (are) in darkness: go forth.

46. **Comparison** § 82 (G 119. D 47). ¹Better (were it) for us to serve Egypt than to die in the wilderness. I have understanding (see Vocab.) above (more than § 82*bβ*) all my teachers. ³Behold, the hand of Jahweh is not too short for him (cf. § 82*bα*) to save, nor (and not) is his ear too heavy for him to hear.

47. **Verbs with the Accusative** § 83 (G 138. 139).

¹Their houses are full of swords and spears. They have filled (*Qal*) the land with violence. He has filled (*Pi.*) them with wisdom. He that tills (*part.*) his land will be satisfied with bread. ⁵Her poor will I satisfy with bread. She clothed Jacob with the clothes of Esau. I will serve Jahweh with all my heart. I shall answer him. ⁹Answer (*sg.*) a fool according to his folly.

48. **Subject and Predicate** § 86 (G 146. 147). ¹The people answered him not a word. The people went up out of the Jordan. Thy (*f.*) oppressors shall be taken captive, and (*ṭ cons.*) all flesh shall know that I am Jahweh thy redeemer. ⁴There died Saul and his son Jonathan.

49. **Conditional Sentences** § 88 (G 155, 2). ¹And he said unto her: if thou wilt go with me, then (*ṭ cons.*) I will go; but (*ṭ*) if thou wilt not go, I will not go. If thou wilt indeed (§ 63 *d*) give this people into (*א*) my hand, then (*ṭ cons.*) I will utterly destroy their cities. (O) Lord of Hosts, if thou wilt indeed look on (*א*) the affliction of thy handmaid, and (*ṭ cons.*) wilt give unto thy handmaid a man-child (Hebr.: seed of men), then (*ṭ cons.*) will I give him to Jahweh all the days of his life. We will send messengers to all the cities of Israel, and if no one

deliver us (*part.*), then (ר *cons.*) will we go out to thee.—⁵If thou, indeed, returnest in peace, Jahweh hath not spoken by (ב) me. If it (be) good in thine eyes to come with me to Babylon, come.—Should (כי) ye say to me: We trust in Jahweh our God, (is it) not he, whose altars Hezekiah has removed? And what could I do (*impf.*) should God arise? ⁹Shouldst thou buy a Hebrew slave, he shall serve (*impf.*) six years, and in the seventh he shall go [forth] free (לְחַפְּשִׁי).

50. Sentences expressing a Wish § 89 (G 136). ¹Thy mercy, (O) Jahweh, be upon us! Let not thine anger be hot! May Reuben live and not die! Let my soul die with (the) Philistines! ⁵Let thine anger be turned away (render: turn back)! Let thy hand be high above thine oppressors! Let not thy voice be heard in the street! I should like (סָׁ) to go into the field (*acc.*). I would fain hear what Jahweh will say. ¹⁰The Lord judge between me and [between] thee, and look (thereon) and plead my cause! And now let thy servant, I pray thee, remain (Heb.: sit) instead of the lad a bondman to my lord, and let the lad go up with his brethren! And the prophet said: Amen! the Lord do (§ 74 *u* α) so, the Lord bring to pass the things (Hebr.: thy words) which thou hast prophesied! Let us not perish, we pray thee! || O that I might

die (§ *d*)!— ¹⁵Thy blood (be) on thine (own) head! Blessed (be) ye of (יְ—cf. G 14, 19) Jahweh. Cursed (be) the man before Jahweh, who shall rise up and (וְ *cons.*) (re-)build this city! ¹⁸Cursed (be) the day, in which I was born (*Pu.*)!

51. Sentences expressing an Oath § 90 (G 155, 2*f*).
¹And Moses on that day swore, saying: Verily this land shall be to thee for an inheritance and to thy sons for ever. And I made the people swear by God: Verily ye shall not give your daughters unto their sons, nor (וְ) shall ye take of their daughters for your sons or (and) for yourselves. And Elijah said: As the Lord of Hosts liveth before whom I stand, I will show myself to (וְ) him this day. And the king swore: As the Lord liveth who made us this soul, I will not put Jeremiah to death. ⁵And Uriah said: As thou livest, and as thy soul liveth, I will not do this thing (word).

52. Waw Copulativum used to introduce Subordinate Sentences § 46 B (G 155, 1). I. Circumstantial clauses.
¹And they came unto the house (*acc.*) while he lay upon his bed. And the angel of Jahweh came again unto the woman, as she sat in the field.— || Say not to thy neighbour: "Go and come again, and to-morrow I will give", while thou hast it (*rend*: there is) by thee. Thy (*f.*) prophets say (*part.*) thus: "Peace,

peace", while there is no peace. ⁵I have called but (and) no one has hearkened unto my voice. They burned the city with fire, and there was no deliverer; for it (was) far from Sidon.

II. **Purpose Clauses.** ¹Pray (*sg.*) for me that my hand may be restored (rend: return) to me. We will call [to] the maid, that we may ask her [mouth]. Stand (*pl.*) that I may hear. I will give him my daughter, that she may be [for ^ב] a snare unto him.

III. **Clauses giving Ground or Reason.** ¹The stranger shalt thou not oppress (^{שׁוֹב} *c. impf.*); for ye (*pron.*) know the heart (soul) of the stranger, since (^{כִּי}) ye were strangers in the land of Egypt.

ENGLISH-HEBREW VOCABULARY.*)

Aaron אֶהְרֹן.
 able, be יָכַל 68*g*. 84*d*.
 abomination תּוֹעֵבָה 33.
 above (in comparisons) מִן 82*b*.
 Abraham אַבְרָהָם.
 according to כִּי.
 afar (from) מֵרָחוֹק.
 afflicted עָנִי 31*a*.
 affliction עָנִי 30.
 afraid, be יָרָא 76*g*.
 after אַחֲרֵי, אַחֲרֵי 43*b*.
 again עוֹד, *suff.* 40*f*.; also by
 (יָסַר) הוֹסִירָה 84*a, b*.
 against עָלֶיךָ 43*a*.
 Ahaz אֶחָז.
 Ai עֵי (c. *artic.*).
 alive חַי 26, make a. הַחְיֶה 76*c*.
 all כָּל 26 (כָּלֵנִי!).
 also גַּם.
 altar מִזְבֵּחַ 24*e*, *pl.* זֶה.
 amazed be נִבְהַל.
 amen אָמֵן.

among, amongst בֵּין 43*d*; cf.
 midst.
 Amorite אֲמֹרִי.
 Amos עָמוֹס.
 angel מַלְאָךְ 24*b*.
 anger אַף 26, זַעַם 28; fierce (hot)
 anger חֲרוֹן אַף, אַף.
 anointed, the מָשִׁיחַ 23*b*.
 answer, to שָׁנָה 74, *acc. pers.* 83*e*.
 answer (*subst.*) מַעֲנָה.
 arise קָם 71.
 ark (of covenant) אֲרוֹן.
 arm זְרוֹעַ *f*, *pl.* זְרוֹת.
 around סָבִיב 43*b*.
 as (*prep.*) כִּי; (*conj.*) כִּי־אֵשֶׁר.
 ask שָׁאַל (*ē*) 65*e*.
 asleep, be נָשָׁן 68*d*; (*adj.*) נָשָׁן 25*f*.
 ass (he-) הַחֲמֹר; she-a. אֶתוֹן 23,
 pl. זֶה.
 assuredly, *v.* verily.
 Assyria אַשּׁוּר.
 attend, הִתְנַשֵּׂיב, to לֵב.

*) The Arabic numbers refer to the sections of the Grammar (in some cases merely serving to indicate the rule for the inflexion of the word to which they are appended); the Roman numbers accompanying verbs denote the voices (conjugations).

Baal בַּעַל *c. art.* 28.
 Babylon בָּבֶל.
 bad רַע 26.
 Balak בָּלָק.
 Bashan בָּשָׁן.
 be הָיָה 76*b*. There is, was &c.
 40*e*; there is, was not,
 אֵין 41, 2.
 bear נָשָׂא 68; *pass.* II, IV.
 beard זָקֵן 25.
 beautify צִיָּוָה 65.
 beauty יָפִי 30*c*.
 because כִּי, בְּ.
 become הָיָה לְ 76*b*.
 bed מִטָּה.
 before לִפְנֵי (e. g. stand), מִפְּנֵי
 (e. g. fear).
 beget רָגַל 68, genly. V.
 begin הָלַל V, 73.
 behind אַחֲרֵי, אַחֲרָה 43*b*.
 behold הִנֵּה 40*d*, הִנֵּה.
 belly בֶּטֶן 23.
 Benjamin בִּנְיָמִין.
 beside, besides זָמַן (*st. con.*
 with *suff.*).
 Bethel בֵּית־אֵל.
 better טוֹב מִן 82*b*.
 bird עוֹף collect.
 birth מוֹלָדָה 33.
 bless בָּרַךְ 65*b.r.*
 blessing בְּרָכָה 34*d*.
 blind עִוְרִי 24*d*, Art. 'הֵעֵ.
 blood דָּם 24*c*.; b. (shed) דְּמָיִם.
 blot out מָחָה 74.
 bondman עֶבֶד 28.
 booth סֹכָה 22.

booty טָל 25.
 border (territory) גְּבוּל.
 bow קִשָּׁה *f.* 28, *pl.* וָח.
 boy נֶעָר 28*i*.
 brass נְחֹשֶׁת *f.* 36*b*.
 bread לֶחֶם 28*i*.
 break שָׁבַר; (a covenant) פָּרַד V
 73*k*; b. in pieces שָׁבַר I, III.
 breath נְשָׁמָה 34.
 bring בֹּאֵה V 76*h*; b. down יָרַד V.
 68*f*; b. forth, b. out יָצָא V.
 76*g*; b. up עָלָה V. 74.
 brother אָח 38.
 build בָּנָה 74.
 burn (*trans.*) שָׂרַף.
 burnt-offering עֹלָה.
 bury קָבַר.
 business מְלָאכָה 36*g*.
 but, genly. וְ.
 buy קָנָה 74.
 by 1.=agent after *Pass. Vb.* לְ, מִן;
 2.=instrument, *per* בְּ; 3.=chez
 (Ex. 52) אֶת־.
 calf עֵגֶל 28*l*.
 call קָרָא 75.
 camel גְּמֵל 26*d*.
 camp מַחֲנֶה 31.
 can כָּל 68*g*. 84*d*.
 Canaan כְּנָעַן.
 captive, take שָׁבַת 74.
 captives *coll.* שָׁבִי 30.
 captivity גְּלוּת *f.* 37*a*.
 capture (city) לָבַד.
 cast, c. away הִשְׁלִיךְ; c. out
 שָׁלַח 65.

A.B.C.

D.E.F

G.H.IJK.

M.N.OPQ.R

S.T

U.V.W.

X.Y.Z

cattle בְּהֵמָה 34*d*; בָּקָר 25.
 cause רִיב, see: plead.
 cedar אֶרֶץ *m.* 28.
 child יָלֵד 28; *pl. genly.* בָּנִים.
 choose בָּחַר; *transit.* with בָּ.
 circumcise בָּרַח 71.
 city יָרֵר *f.* 38.
 cleave בָּקַע 65 I, III; *c. to* בָּקַע (ē).
 cloak אֶהְרַח 36.
 clothe one's self לָבַשׁ, *c. some one*
V, 83*f.*
 cloud עָנָן *m.* 25; עָב *f.* (Ex. 42).
 come בֹּא 76*h*; *c. back* שׁוּב 71;
c. down יָרַד 68*f.*; *c. forth*,
out יָצָא 76*g*; *c. up.* עָלָה.
 comfort נָחַם III, 67; *Pass.* IV.
 command צִוָּה 74, *acc. pers.*
 command, commandment מִצְוָה
 22.
 compass (*circumire, circumdare*)
 סָבַב 73.
 congregation קָהָל 28*a*.
 consume (one's strength &c.)
 בָּלָה 74. *be consumed* בָּלָה 74.
 corrupt הִשְׁחִית.
 counsel נָצַח 33; *take c.* נָצַח
 II 68*d*.
 count סָפַר.
 court הִצִּיר 25*d*.
 covenant בְּרִית, *make a c.* בָּרַת ב'.
 covet תָּבַד *acc.*
 cow פָּרָה 22.
 create בָּרָא 75.
 cross, *c. over* עָבַר 65.
 cubit אַמָּה.
 cup בַּיִם.

curse אָרַר, קָלַל 73.
 cut off חָקַרְתָּ; *pass.* נִקְרַח.
 Daniel דָּנִיֵּאל.
 darkness חֹשֶׁךְ 28.
 daughter בֵּת 38.
 daughter-in-law בִּתְלָה.
 David דָּוִד.
 day יוֹם 38.
 dead בָּיָה.
 death מוֹת 29*c*.; *put to d.* מוֹת V,
 71 *i. u.* תָּהִיג.
 declare נִגַּד V, 67.
 deed מַעֲשֵׂה 31, פִּעֵל 28.
 defile, *v.* pollute.
 delight חִפְצָן 28; *take del. in*
 חִפְצָן בָּ 65*h*.
 deliver נָצַל; מָצַל V, 67.
 depart סוּר 71*α*.
 despise בָּזָה 74; *be despised* קָל
 (קָלַל) 73.
 destroy (break in pieces) שָׁבַר I,
 III; (of a city, country &c.)
 שָׁחַת 65*b*; (of persons) הִשְׁחִית,
 הִשְׁחִיד; *d. utterly (=devoveo)*
 הִשְׁחִיר 65*p*.
 devise הִשָּׁב.
 devour אָכַל 66*a*.
 die מוֹת 71*u*.
 dismayed, *be* הָתָה (חָתָה) 73*f. o*.
 distress, *be in:* *impers.* צַר (צָר)
 73*o*. *Folld. by* לָּ *w. suff.*
 divide חִבְדִּיל.
 do עָשָׂה 74.
 dog פָּלֶב 28.
 dominion, have מָשַׁל, *over* בָּ.
 door דֶּלֶת 28.

drink שָׁתָה 74, 77; give to d.
שָׁתָה V, 74, 77.

drive out גָּרַשׁ 65*b*. 64*l*.

dry רָבַשׁ 25*f*; be, become d. רָבַשׁ
69*a*; to dry up, dry (*trans.*) V.

dry land הָרְבֵּה רָבִישָׁה.

due, (what is d. to one) מִשְׁפָּט
(Ex. 22).

dust עָפָר 25.

dwell יָשַׁב 68*f*.

each (adj.) כֹּל 26; (*pron. opp.*
to *other*) אֲחֵר.

ear אָזן *f*. 28.

early, *v.* rise.

earth אֶרֶץ *f*. 28, Art. 17*d*.

eat אָכַל 66*a*.

Eden גֶּן.

Edom אֶדוֹם.

Egypt מִצְרַיִם.

Egyptian מִצְרַיִם, pl. מִצְרַיִם.

elder זָקֵן 25.

Elijah אֱלִיָּהוּ.

Elishah אֶלִישָׁה.

end קֵץ 26.

enemy אֹיֵב 24*d*.

enlightened, be: *v.* shine.

Esau עֵשָׂו.

esteem (*æstimare*) חָשַׁב.

eternity עוֹלָם 24.

ever, for e. לְעוֹלָם.

everlasting: render by genitive
of עוֹלָם; an e. king מֶלֶךְ עוֹלָם.

every כָּל 26.

evil (*subst.*) רָעָה 22; be e. רָע
(רָעָה) 73; do e. V.

exalt רוּם 71 Pölel; be exalted רוּם.
except, *v.* beside.

eye עֵינָן *f*. 29.

face פָּנִים 31*a*.

fall נָפַל 67; *f.* down (in adoration
קָרַע שָׁחָה VII, 74*we*.

false: render by genet. of שָׁוִי,
a *f.* witness שָׁוִי אֵד.

falsehood שָׁוִי 29*c*; שָׁקָר 28.

famine, *v.* hunger.

far רָחוֹק 23; be *f.* רָחַק.

father אָב 38.

favour חֶסֶד 28.

fear (verb) יָרָא 76*g*; (*subst.*)
יָרָא 35.

feast, festival מוֹעֵד 24*e*.

few מְעַט.

field שָׂדֶה 31*b*.

fierce, *v.* anger.

fight נִלָּחַם.

fill, fulfil מָלֵא 75 I, genly. III; *f.*
with sthg. *acc.* 83*b*.

find מָצָא 75.

finish בָּרַךְ, *pass.* IV; be finished
בָּרַךְ 74, חָסַם (חָסַם) 73*m*.

fire אֵשׁ 26.

flee בָּרַח 65*e*, נוּס 71.

flesh בָּשָׂר 25.

flock צֹאן.

fly עוֹף Polël 71.

food מַאֲכָל 24.

fool בָּטִיל.

foot רֶגֶל *f*. 28.

footstool רֶגְלִים.

for (conj.) כִּי; (prep.) לְ; (= *pro*) בְּעֵד.

D.E.F

G.H.I.J.K.L

M.N.O.P.Q.R

S.T

U.V.W.

X.Y.Z

foreskin עֶרְלָה 35.
 forget שָׁכַח 65.
 forgive סָלַח 65.
 form, to יָצַר 70.
 former רִאשֹׁן.
 forsake עָזַב 65.
 frail, f. man אָנֹשׁ.
 from מֵן 44.
 fruit פֶּרִי *m.* 30c.
 fugitive פָּלִיט.
 fulfil, *v.* fill.
 full, be מָלֵא 75, *acc.* 83b.
 garden גֶּן 26.
 garment בָּגָד 28r.
 gate שַׁעַר 28.
 gather לָקַט I, III; *Pass.* IV; g.
 together קָבַץ.
 Gaza עֵינָה *f.*
 get up, *v.* rise.
 Gibeon גִּבְעֹן.
 give נָתַן 67i.
 glad, be שִׂמְחָה (ē), in, בְּ, 72.
 glorify פָּאָר 65; g. one's self VII.
 glory קְבוֹד 23; (verb) הִתְהַלֵּל
seq. ב.
 go דָּרָד 68i, 64h; g. down
 68f; g. forth, out יָצָא 76g;
 g. round סָבַב 73; g. up עָלָה 74.
 go, let (send away) שִׁלַּח.
 God אֱלֹהִים (with preff. *v.* 10c 4);
 אֵל.
 godly הָסִיד 22.
 gold זָהָב 25.
 Gomorrha עֲמֹרְרָה.
 good טוֹב; be g. רָשָׁב 69; do g. V.

grass קִצְיִר 23.
 grave קֶבֶר 28, *c. suff.* קֶבֶר.
 great גָּדוֹל 23; be, become g.
 גדֹל (ē).
 ground אֲדָמָה 34b.
 Hagar חָגָר.
 Hananiah חַנַּנְיָהּ.
 hand יָד 24c.
 handmaid שִׁפְחָה 35, אָמָה 38.
 happen קָרָה 74.
 harden (heart) קָבַד V.
 harvest קִצְיִר 23.
 haste, in: render by בָּרַח III.
 folld. by finite Vb. w. ׀, acc.
 to §84e.
 hate שָׂנֵא 75.
 head רֹאשׁ 38.
 hear שָׁמַע; make to h. V.
 hearken שָׁמַע, h. unto sthg. אֶל-
 h. unto one's voice בְּקוֹל פִּי.
 heart לֵבָב 25c, לֵב 26.
 heaven שָׁמַיִם 38.
 heavy כָּבֵד 25h.
 Hebrew עִבְרִי, *f.* עִבְרִית.
 heed, take שָׁמַר II, VII.
 herbage עֵשְׂב 28.
 herd בָּקָר 25, *coll.*
 hero גִּבּוֹר.
 Hezekiah הֶזְקִיָּהּ.
 hide הִסְתַּיֵּר, h. one's self
 סִתַּר II, VII.
 high, be רָוַם 71.
 hire מְשִׁפָּרֶת 36.
 holiness קֹדֶשׁ *m.* 28.
 holy קֹדֶשׁ 23; be h. קֹדֶשׁ.

honour (*Vb.*) כָּבוֹד; (*Subst.*)

כְּבוֹד 23.

horn קֶרֶן 28.

horse סוּס.

host צְבָא 25; Lord of Hosts

יְהוָה צְבָאוֹת.

hot, be חָרָה 74.

house בַּיִת 38.

how כִּי 16*f*.

humble קָנִי 25.

hunger רָעָב 25.

husband אִישׁ 38.

Hushai חוּשִׁי.

idol אֱלִיל.

if אִם *el*, אִם *el*.

imagination (thought) מְשֻׁמֶת

37*b*.

in, into בְּ 45.

incline (ear, heart) נָחָה *V*, 76*d*.

increase רָבָה 74.

indeed: render by *inf. abs.* of

accompg. Verb, *v.* §63*d*.

inheritance נַחֲלָה.

innocent נָקִי 31*a*.

instruct יָרָה *V*, 76*f*.

Israel יִשְׂרָאֵל.

Jacob יַעֲקֹב.

Jahweh יְהוָה 9*b*.

Jebusite יְבוּסִי.

Jehoshaphat יְהוֹשָׁפָט.

Jehu יְהוּ.

Jephthah יִפְתָּח.

Jeremiah יֵרֵמְיָהוּ.

Jericho יֵרִיחוֹ.

Jerusalem יְרוּשָׁלַם 9*b*.

Job אִיּוֹב.

Jonathan יְהוֹנָתָן.

Joram יוֹרָם.

Jordan יַרְדֵּן *c. artic.*

Joseph יוֹסֵף.

Joshua יְהוֹשֻׁעַ.

joy שִׂמְחָה 35; מְשִׁישׁ 23 (*Ex.* 40).

Judah יְהוּדָה.

judge שֹׁפֵט.

judgement מִשְׁפָּט 24.

just צַדִּיק.

keep שָׁמַר; *k.* one's self II.

kill הָרַג; חָמַד *V*, 71 *i. u.*

kind כָּלִב.

kindle יָצַת *V*, 70.

king מֶלֶךְ 28.

kingdom מַמְלָכָה 33*b*, מְלָכֻת 37*a*.

knee כָּרֶךְ 28.

know יָדַע 68*f*.

lad נֶגֶר 28*i*.

lamp נֵר.

land (country) אֶרֶץ *f.* 28, artic.

17*d*; (for cultivation) אֲרָמָה 34*b*.

large גָּדוֹל 23.

law, go to הִשָּׁפֵט, with אֲדָר.

leper לֵצָרַע.

lest כֵּן 41, 4.

lie (*subst.*) שָׁב 25, שָׁקַר 28; (*vb.*)

כָּזַב.

lie, l. down שָׁכַב *impf.*, *a.*

life חַיִּים.

lift up רוּם *V*, 71; (the voice, eye)

נָשָׂא 76*e*.

G.H.I.J.K.L

M.N.O.P.Q.R

S.T

U.V.W.

X.Y.Z

light, be קָלַל (קלל) 73.
 light up אָרַח V, 71.
 lightning בָּרָק 25.
 like כִּי.
 lion אַרְיֵה, אֶרֶי 30.
 little קָטָן 26*d*.
 live חָיָה 76*c*. As the Lord liveth
 חַי יְהוָה 90*b*.
 lodge לִין 72.
 long, how לֵךְ אֵנָה, עַד מֵימָי. 72.
 longer, no l. עוֹד . . . לֹא.
 long-suffering אֶרֶךְ אַפַּיִם 25*h*.
 look נָבַט V, 67; רָאָה 74.
 lord אֲדֹנָי 23, בָּעַל 28. The Lord
 (Jahweh) יְהוָה 9*b*; אֲדֹנָי,
preff. 10*c*.
 loud (voice) גָּדוֹל.
 lying: render by a circumlocu-
 tion with gen. of שָׁקֵר. Cf.
 false.
 maid, maiden נַעֲרָה 35.
 make עָשָׂה 74; (a covenant) בָּרַת.
 man אִישׁ 38, אָדָם; (mankind)
 אָדָם.
 Manasseh מְנַשֶּׁה.
 many רַב *pl.* 26; be, become m.
 רַב (רַבֵּב) 73.
 master בָּעַל 28.
 meal-offering מִנְחָה 35.
 meet, to לִקְרָאָה.
 memory זְכוֹרֹן 23*d*.
 merciful חַנּוּן; be m. חָנַן 73, *acc.*
pers.
 mercy חַסֵּד 28.
 messenger מַלְאָךְ 24*b*.

midst תְּוֹךְ 29*c*; from the m. of
 מִתּוֹךְ *seq. gen.*; in our m.
 מִבְּתֵּינֵינוּ.
 might עָז; בָּחַ 26*c*.
 month חֹדֶשׁ 28.
 moon יָרֵחַ.
 morning בֹּקֶר 28.
 Moses מֹשֶׁה.
 mother אִם 26.
 mountain הָר 26. Artic. 26*ce*.
 mourn סָפַד.
 mouth פֶּה 38.
 myriad רַבְבָּה 34.
 name שֵׁם 24*f. pl.* וְהָ.
 near קָרֹב 23; draw n. קָרַב.
 neighbour שֵׁינָן 25*f*; (companion)
 רֵעַ. Cf.: one.
 night לַיְלָה *m.*
 no (*adj.*) כֹּל . . . לֹא.
 no one, none, nobody אֵין *c. genet.*
 (*part.*) 41, 2.
 not לֹא; in prohibitions אַל- 41, 3.
 nought, come to (perish) אָבַד
 66*a*; bring to n. (one's counsel)
 פִּיר V, 73.
 now עַתָּה.
 number מִסְפָּר 24.
 numerous, *v.* many.
 of מִן 44; (bef. agent=by) לְ.
 offer (sacrifice) עָלָה V, 74.
 oil שֶׁמֶן.
 old זָקֵן 25; be, become o. זָקַן.
 olive יָתֵב 29*a*.
 on עַל- 43*a*; כִּי.

one (single) אֶחָד 39a; (each)

one to the other אֶחָד לְרֵעֵהוּ.

open פָּתַח 65.

oppress קָשָׁה 65e.

oppressor, enemy צָר 26c.

ornament תְּשָׁעָרֶת f. 36g.

orphan יָתוֹם 23.

other (adj.) אֲחֵר; (pron.) see: one.

out, out of מֵן 44.

outstretched, *part. pass.* of נָתַח 76d.

over עַל- 43a.

ox (young) פָּר 29ce.

palace הַיָּבֵל 24.

part חֶלֶק 28l.

part (separate) הִתְבָּרֵד; (*intrans.*) נִבְרַד.

pass, come to (of events foretold) בִּיא 76h; bring to p. בִּיא V.

path נֶהָיָה 23, נֶהָיָה 22.

pay שָׁלַם.

peace שָׁלוֹם 23.

peculiar: a p. people סָגְלָה עַם.

people עַם 26ce λαός; גוֹי 19b ἔθνος.

perceive בִּין 72.

perfect שִׁלַּם 25f.

perhaps אֲיֻלִּי.

perish אָבַד 66a.

pervert (judgement) נָהָה V, 76. Pharaoh פַּרְעֹה.

Philistine פְּלִשְׁתִּי, pl. פְּלִשְׁתִּים; genly. without Artic.

pilgrimage מִגְרָם.

pitch (tent) נִטָּה 76d.

place (*subst.*) מָקוֹם 23, pl. וְהָ; (*vb.*) הִצְמִיד.

plant נָטַע 67 e.f.

plead one's cause פ' רִיב רִיב 72.

pleasure חֶפֶץ 28; take p. חֶפֶץ 65h, in ב.

pollute נִטָּה 75; p. one's self II, VII.

poor אֲבִיּוֹן.

portion חֶלֶק 28l.

possession, property סָגְלָה. Cf.: peculiar.

pour, p. out יָצַק, שָׁפַךְ 70.

praise (*vb.*) הִלֵּל; *pass.* IV; (*subst.*) תְּהִלָּה.

pray הִתְפַּלֵּל, to אֵל- , for בָּעֲדָה; I pray thee, you (*doch*) נָא.

prayer תְּפִלָּה.

precious, be קָדֵר 68e.

preserve שָׁמַר.

priest כֹּהֵן 24.

prince נָשִׂיא 23a.

prophecy נִבְיָה II, 76e.

prophet נָבִיא 23b.

prove בָּחַן.

pull down הָרַס.

pursue, רָדַף; p. after אַחֲרָיו ר'.

pursuer רֹדֵף *part.*

queen מַלְכָּה 35a.

rain (*subst.*) מָטָר 25; (*vb. trans.*)

הִמְטִיר.

ram אֵילָן 28.

ransom כֶּפֶר 28.

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- rebuke יבֹּחַ V; *pass.* II, 68.
 recount סָפַר.
 redeem גָּאַל 65*e*.
 redeemer גֹּאֵל 24*e*.
 refuge מְקוֹצֵה 31; take r. חָסָה 75,
 in זֶ.
 refuse בָּצֵאן 65*b*.
 regard (look) נָבַט V, 67.
 regard (*estimare*) הִשָּׁיב.
 Rehoboam רְחֹבְאָם.
 reign מָלַךְ V.
 rejoice גִּיל 72.
 rejoicing גִּילָה.
 remember זָכַר.
 remove (change one's dwelling
 place) נָסַע 67*f*; (put away)
 סִיר V; הִתְרַחֵק.
 reproach תִּרְפָּח 35*c.b*.
 rest נָח 71.
 return שָׁב 71.
 Reuben רְאוּבֵן.
 rich עָשִׁיר 23.
 riddle חִידָה 22.
 right (hand, side) יְמִין 23.
 righteous צַדִּיק.
 righteousness צְדָק 28*a*; *suff.* צִ.
 rise, r. up קָם 71; rise early
 הִשְׁתַּבֵּחַ.
 river נָחַר 25*b*.
 rock צוּר.
 rod מַטֵּה 28, מִטָּה 31.
 roll גָּלַל 73.
 ruins הֶרְבֵּוֹת *f.* 35*a*.
 rule מָשַׁל, over בָּ.
 Sabbath שַׁבָּת *f.* S.-day יוֹם הַשַּׁבָּת.
 safety, in לִבְיָחָה.
 saints חֲסִיד 23; קְדוֹשׁ 23 *pl.*
 Samaria שַׁמְרֹון.
 Samson שַׁמְשׁוֹן.
 sanctuary מְקוֹדֵשׁ 24*a*.
 satisfied, be שָׂבַע (ē) *c. acc.*;
 satisfy V.
 Saul שְׂאוּל.
 save יָשַׁע V, 68; נָצַל V, 67; מָלַט.
 say אָמַר 66. Saying, לֵאמֹר 10*c*.
 scatter פָּזַן V, 71.
 sea יָם 26.
 season מוֹעֵד 24*e*; עֵת 26.
 see רָאָה 74.
 seed זֶרַע 28.
 seek בָּקַשׁ 60*b*.
 seer רֹאֶה, חֹזֶה 31.
 sell בָּעַר; *pass.* II.
 send, s. forth שָׁלַח 65, I, III; s.
 over עָבַר 65 V.
 separate הִבְדִּיל.
 serpent נָחָשׁ.
 servant עֶבֶד 28*i*, עָבַד 28.
 serve עָבַד *acc. pers.* 83*e*.
 set (place) שָׂם 72; הִצִּיב 70; s.
 on fire יָצַת V, 70.
 shadow צֶל 26.
 shame בִּשְׁתָּה *f.*; be put to s. בּוֹשָׁם
 71*i*, 77.
 sharp טָמֵן 23.
 shave (head) גָּזַח 65.
 shed שָׁפַךְ.
 shekel שֶׁקֶל 28.
 shepherd רֹאֶה 31*a*.
 shield מָגֵן 26 (unchangeable).
 shine אָרַר 71*i*; make to s. V.

shoe נַעַל 28.
 short, be קָצָר.
 show רָאָה 74 V.
 shut סָגַר.
 sickness חָלִי 30c.
 Sidon צִידוֹן.
 sigh אָנָּחָה 34.
 signet-ring טַבַּעַת 36c.
 silence, keep הִתְחַרֵּשׁ.
 silver כֶּסֶף 28r.
 sin מִן *m.* 23c, חֲטָאָה 36c.
 sin, to חָטָא 75, against לְ.
 since (*prep.*) מֵ; (*conj.*) מֵאַזָּ.
 single (one) אֶחָד.
 sinners חַטָּאִים.
 sister אֲחֹת 38.
 sit יָשַׁב 68f.
 slave עֶבֶד 28.
 slay הָרַג; (for sacrifice) שָׁחַט 65.
 sleep שָׁנָן 68d.
 small קָטָן 26d; be *s.* קָטַן.
 smite נָחָה V, 76d.
 snare מִקְשָׁ 24.
 Sodom סְדוֹם.
 Solomon שְׁלֹמֹה.
 son בֶּן 38.
 son-in-law חָתָן 25.
 sorrow יָגוֹן 23.
 soul נֶפֶשׁ *f.* 28, *pl.* נַפְשֹׁת.
 sow זָרַע 65.
 spare חָמַל 65, *seq.* עָלִי *pers.*
 speak דִּבֶּר, אָמַר 66.
 spear רֶמֶח 28.
 spirit רוּחַ *f. pl.* רִיחֵי.
 spoil בָּזָז 73.
 spy מַרְגֵּל 24.

spy, spy out רָגַל.
 staff מַטֵּה 31; שֵׁבֶט 28.
 stand עָמַד 65, נָצַב 70; take one's
 s. הִתְנַחֵב.
 star כּוֹכָב 24.
 stead, instead תַּחַת 43b.
 steal גָּנַב; *pass.* IV.
 still עוֹד, *suff.* 40f.
 stone אֶבֶן *f.* 28.
 stool, *v.* foot.
 stranger זָר.
 straw תֵּבֶן.
 strength כֹּחַ 26c.
 stretch forth (the hand) שָׁלַח;
 נָתַח 76d (esp. of superior to
 inferior).
 strong חָזָק 25.
 suck הִנִּיחַ 69a; give *s.* V.
 sun שֶׁשֶׁשׁ *m.* and *f.* 28.
 swear הִשָּׁבַע, by בְּ; make, cause
 to *s.* V.
 swift קָל (קָלִיל) 73.
 sword חֶרֶב 28.
 tabernacle מִשְׁכָּן *m.* 24.
 table, tablet (for writing) לִיטָה *m.*
 pl. לִיטֹת.
 take לָקַח 67h; t. off (shoe &c.)
 נָשַׁל 67f.
 talk דִּבֶּר.
 teach לָמַד; teacher, *part.*
 tear (of beast of prey) יָצָה.
 tell (inform) נָתַד V, 67; (relate)
 סָפַר.
 tent אֹהֶל 28.
 terrible בִּירָא

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testimony (law) עֵדוּת *f.* 37*a*.
 than (*compar.*) מִן 82*b*.
 that (*adj.*) הַהוּא 17*c*; (*conj.*) כִּי;
 that . . . not כִּי 41, 4.
 then: in Exx. often used for
 'and' to suggest employment
 of ו *consec.*
 there הֵנָּה; there is, was: see 'be'.
 thigh יָדָא 25*e*.
 things (events) הַבְּרִיָּה.
 this הַזֶּה 16*a*.
 thought בְּחַשְׁבֹּנָה 33.
 threshing floor גֶּחַל 28*p*.
 throne כִּסֵּא 34*d*.
 thus כֵּן.
 till (*prep.*) עַד.
 till, to עַד.
 time עֵת 26; (=Germ.*mal*, Fr.*fois*)
 פַּעַם *f.* 28. Twice, two times
 שְׁנַיִם.
 to-day הַיּוֹם 17*a*.
 to-morrow מָחָר.
 tongue לְשׁוֹן *f.* 23.
 tooth שֵׁן 26.
 touch נָגַע 67*e.f.*
 transgression פְּשָׁע 28.
 transgressor פֹּשֵׁעַ 24*e*.
 tree עֵץ 24 *f.* (also *coll.*)
 tribe שֵׁבֶט 28.
 trumpet שׁוֹפָר *m.* 24, pl. יָת.
 trust בָּטַח 65, in בָּ.
 tumult הִבְיָח 23.
 turn back שׁוּבָה 71.
 twice, *v.* time.
 under תַּחַת 43*b*.

understand בִּין 72; have, get
 understanding בִּין; הִשְׁכִּיל
 (Ex. 46).
 unpunished, leave נָקָה III;
 remain *u.* II, 76*d*.
 unto לְ 45, אֶל- 43*a*; (*usque ad*)
 עַד 43*a*.
 upon עַל- 43*a*.
 upright יָשָׁר 25.
 Uriah אֲחִיזָּה.
 vain, in לָשׁוֹן (Ex. 44).
 vengeance נִקְמָה 34.
 venison צִיד 29.
 verily: render by *Inf. Abs.* bef.
 finite Verb, 63*d*.
 vessel כֵּל 38.
 vineyard כַּרְם 28.
 virgin בְּתוּלָה 22.
 vision בְּחִזְיוֹן 31.
 voice קוֹל *m*.
 vow נֶדֶר, נָזַר, *c. suff.* נָ 28*m*.
 wages, *v.* hire.
 wake up יָקִין 69*a*, 77.
 walk הִתְהַלֵּךְ 22.
 wall חוֹמָה.
 wander נָדָה 71.
 want, to חָסַר 65*h*, *c. Acc.* 83*b*.
 war מִלְחָמָה 36*g*; man of w. אִישׁ מ'.
 wash רָחַץ 65.
 watch שָׁמַר.
 water, waters מַיִם 38.
 water, to (give to drink) שָׁקָה
 V, 74, 77.
 way דֶּרֶךְ 28.

weak רַבָּה 31*b*.
 weary one's self, be weary יָגַע 68*d*.
 weep בָּכָה 74.
 weight מִשְׁקָל 24.
 well, do יָטַב 69 V.
 what? מַה 16*e*, *f*. 45*e6*.
 where אֵיפֶּךָ... אֵיפֶּיךָ; where? אֵימָה,
suff. 42*f*.
 wherefore, why לָמָּה 45*e6*.
 whether (in an indirect question)
 הֲ 42*a*; whether ... or אוֹ... הֲ
 42*d*.
 who, which אֲשֶׁר 87.
 who? מִי 16*e*.
 whole כָּל 26.
 wicked רָשָׁע 25, רָע 26.
 wickedness, do wickedly, *v.* evil.
 wild ox רָאם.
 wilderness מִדְבָּר 24.
 willing, be אָצַח 66*a*, *seq.* לָ. *Inf.*
 84*d*.

wine יַיִן 29.
 wise, on this: *v.* saying.
 wise (man) חָכָם 25; be w.
 חָכַם 65.
 witness עֵד 22.
 with עִם 43*d*, אֵת 43*c*.
 within (*prep.*) בְּתוֹכִי *w. suffs.*,
 within me בְּתוֹכִי. *Cf.*: midst.
 wood עֵץ 24*f*, *pl.* pieces of wood;
 (forest) יַעַר 28.
 word דְּבַר 25; אָמַר 280.
 work מְעֵשֶׂה, מְעֻשָׂה 28.
 wound פָּצַע 28; *suff.* פָּ.
 write כָּתַב.

Year שָׁנָה *f.* 33, *pl.* יָמִים.
 youth נְעֻרָה 22.

Zion צִיּוֹן *f.*

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APPENDIX.

Explanatory Notes on Gen. 1—3.

I. 1. **נִאֲשֵׁר** *f.* beginning. || 2. **הִתְרוֹם** 74*l.* || **תְּרוֹם** 30*d* wasteness, waste. || **בְּרוֹם** emptiness, 7 46*a* 4. || **תְּרוֹם** tumult of waters, the deep. || **תְּרוֹם** III hover (of bird hovering over its young Deut. 32, 11). || 3. **נִאֲשֵׁר** 66*a* 3. || **תְּרוֹם** 76*b*. || 4. **תְּרוֹם** 74*q* 3. || 5. **תְּרוֹם** 17*e*. || **תְּרוֹם** 13*a* 8.

6. ^{290c} 290c. || ^{11g2} 11g2. || ^{45f3} 45f3. || 7. ^{740e} 740e. || ^{740m} 740m. || 9. ^{740m} 740m. || ^{740u} 740u. *Šerê* under *s.65b1*. || 10. *pl.* not numerical but to indicate extent: "expanse of sea", "ocean". || *the dry land (terra firma).*

11. **הָיָה** verdure, grass; **הָיָה** become green, spring up, V causat. || **וְהָיָה** V produce seed; **בְּיָרֵד** 65*d*. || **עָשָׂה** 74*g*β. || **אֲשֶׁר וְהָיָה בוֹ** 87*a*. || **לְעִלְהֶאֱרֵן** to be joined with **הַרְשָׁא הָאֵרֵן**. || 12. **וְהָיָה** 76*g*. || **לְמִלְחָה** 22*i*β. || 14. **יָהִי בְּאֵלֶּה** 86*f*. || **וְהָיָה** Wāw cons. 64*c*. || **מִזְמָרִים** fixed, stated times, seasons. || **יָמִים** 38. || 15. **לְהֵאֲרֵךְ** 71.

16. **צִיָּה** 39b. || **הַצִּיָּה** 17h. || **הַצִּיָּה** 82c. || **צִיָּה** small. || 17. **צִיָּה** 67i, *posuit*. || **הַצִּיָּה** (*ed. Baer*) 5d. || 20. **צִיָּה** to move in a mass, swarm. **צִיָּה** swarm, mass (esp. of the lower forms of animal life), *acc.* 83b. || **צִיָּה** *coll.* birds. || **הַצִּיָּה** 71b.

21. תַּיִן sea-monster, whale, $\chi\eta\sigma\omicron s$. || תַּיִת fem. of תֵּי. ||
 עוֹף 87e (*acc.* depending on שָׁרְצֵי 83b). || לְיָרֵב 22kβ. || פֶּנֶה
 winged birds. || 22. יָרֵב 65b1. 64lβ. || לְאֵמֹר 65o. || פָּרוּ 74m. || רָקַב
 74oy. || 24. הוֹצֵא 76g. || רָחֵם 46a4. || יָחִיד 20cβ.

26. תָּתַתְּ 74v. || תָּתַתְּ 74m. || תָּתַתְּ, after this word תָּתַתְּ appears to have dropped out. || 27. זָכָר *mas, masculus*. || נָקֵבָה *female, oppos.* || 28. תָּתַתְּ 79iγ. || 29. תָּתַתְּ 67i; *perf.* 47b. || אֶשְׁרֵבֶנּוּ 87b. || זָכָר 28g. || תָּתַתְּ food. || 30. After תָּתַתְּ supply תָּתַתְּ. || 31. תָּתַתְּ Article sometimes with the adj. only (e. g. 41, 26) esp. with ordinal numbers.

II. 1. וְיָבֹל 64*f*. 74*m*. || 2. וְיָבֹל 748. || אָשִׁר גָּשִׁיחַ 87*e*. || שָׁבַת
rest. || 3. לְשִׁטָּה 74*k*, לְ 45*eβ*. בִּרְא לְשִׁטָּה, union of two verbs to

express a single idea (§84): wh. he had made as Creator, cf. Ewald §285a. || 4. הוֹלְדוֹת (only *plur. constr.*) generations; hence family history, history. || אֶרֶץ אֲדָמָה *acc.*, depending on גִּבְעוֹתָהּ || 5. טֶמֶת plant. || טָרָם קָדְמָה “was not yet”. טָ is usually joined with the Impf. (47c), even where the reference is to the past, since it contains in itself the idea of incompleteness: 19, 4. 24, 45; in the same way בָּטָרָם 37, 18. || גִּבְעוֹת 65n.

6. מִסְתָּ mist. || גִּבְעוֹתָהּ 74g2.p. *Addend.* to 47c. The Impf. is also employed to denote such events as happen frequently, and to indicate “use and wont”, or continually recurring actions: G 29, 2 הִשְׁקִי “they were wont to water”; hence, too, when the reference is to lasting events in the sphere of the past: וְאֶרֶץ יַעֲלָה “but a mist went up continually”; G 2, 10 הִשְׁקִי || 7. מִיָּצֵר 70. || גִּבְעוֹתָהּ. The material of which anyth. is made appears usually in the *Acc.*: cf. 1 Kgs. 18, 32. || מִיָּצֵר 67. || 8. מִיָּצֵר 67. || מִיָּצֵר *n. pr.* || מִיָּצֵר litly.: “from the East”, i. e. Eastwards, in the El. (cf. Fr. *s'approcher de qn.*). || מִיָּצֵר 72. || 9. מִיָּצֵר 65sβ. || מִיָּצֵר 65k. || מִיָּצֵר 17g. || מִיָּצֵר 68f. || מִיָּצֵר *acc.* 55b note. || מִיָּצֵר 46a4. || 10. מִיָּצֵר 74k. || מִיָּצֵר s. to v. 6. || מִיָּצֵר Wāw cons. || מִיָּצֵר 38, “beginnings” (viz: of streams).

11. מִיָּצֵר predicate. || מִיָּצֵר and מִיָּצֵר *nomm. pr.*; so v. 13 מִיָּצֵר; v. 14 מִיָּצֵר Tigris, מִיָּצֵר Assyria, מִיָּצֵר Euphrates. || מִיָּצֵר 87b. || 12. מִיָּצֵר 5d. || מִיָּצֵר 9b. || מִיָּצֵר Bdellium (an aromatic resinous substance). || מִיָּצֵר Onyx?, Beryll?. || 14. מִיָּצֵר (only *st. c.*) in front of, before. || מִיָּצֵר 85c*. || 15. מִיָּצֵר 67h. || מִיָּצֵר 71y. || מִיָּצֵר 55e; *suffix. objecti* 78a; מִיָּצֵר here *fem.*

16. מִיָּצֵר 748. || מִיָּצֵר 63d. || מִיָּצֵר 66a2. || 17. מִיָּצֵר 44b. || מִיָּצֵר 55e. 65o. || מִיָּצֵר (71i). 63d. || 18. מִיָּצֵר 76b. || מִיָּצֵר 28k. || 19. מִיָּצֵר 70. || מִיָּצֵר 76h. || מִיָּצֵר 74k. || מִיָּצֵר 24f. || מִיָּצֵר 13bδ.

21. מִיָּצֵר 67a. || מִיָּצֵר deep sleep. || מִיָּצֵר 68d. || מִיָּצֵר 25i. || מִיָּצֵר 43b. || 22. מִיָּצֵר 74oγ. || מִיָּצֵר 76h; *suff.* 79f2. || 23. מִיָּצֵר 17a. || מִיָּצֵר (*ed.* Baer), מִיָּצֵר 60b. || 24. מִיָּצֵר for this reason, therefore. || מִיָּצֵר Wāw cons. || מִיָּצֵר 38. || 25. מִיָּצֵר 26d. || מִיָּצֵר 77 (62dγ).

III. 1. מִיָּצֵר 82bα; מִיָּצֵר wise, cunning. || מִיָּצֵר really; מִיָּצֵר=מִיָּצֵר 42h. || 2. מִיָּצֵר Ip.=we may 47c. || 3. מִיָּצֵר 67. || מִיָּצֵר 71i; מִיָּצֵר

53a.b. || 4. לֹא־מוֹת 63d. || 5. יִרְעַ 65eβ. || 64c. יִנְפָקְתָּ || 76b. נְהִייתָם || 10c4. כְּאֵלֶיהֶם

6. נִחְמָה 74oδ. || תִּפְאָה desire; here concrete: something to be desired. || לְעֵינֶיךָ 17e. || נִחְמָה part. II of נִחְמָה (65k) desirable, pleasant. || 67i. || 7. נִתְּנָה 68f. || נִתְּנָה sew together. || 31c. || 74m.p. || לָהֶם sibi 79b. || תְּלִיָה girdle, apron. || 8. לְרֵגַת הַיּוֹם about the cool of the day=towards evening; cf. G 8, 11, 17, 21. || נִתְּנָה sing. 86i. || נָצַץ collect. || 9. אִתְּנָה 42f; suff. כֹּה 22ia. || 10. נִתְּנָה 76g. || אִתְּנָה 14g. || אִתְּנָה 65b1.

11. חֲזִיר 67a. || אִתְּנָה 14c.h. || תְּלִיָה 42a. || חֲזִיר ... חֲזִיר 87a. || חֲזִיר 74eβ. || לְבִלְתִּי 41, 5. || אִתְּנָה 65o. || 12. נִתְּנָה 67i. || חֲזִיר 43d. || 13. כִּהְיִיתָ 42g. || חֲזִיר 74eα. || חֲזִיר 76e; ani 79e. || 14. כִּי because. || חֲזִיר here particularises: of all the beasts thou art the one on which the curse falls. || חֲזִיר 68i. || חֲזִיר 38. || 15. אִתְּנָה enmity. || חֲזִיר 72d. || חֲזִיר 71. || חֲזִיר 83i. || חֲזִיר 80a.

16. חֲזִיר 74wδ. || חֲזִיר 74ga. || חֲזִיר α. λ. γ. conception. || חֲזִיר 68f. || 17. חֲזִיר on account of, for (thy) sake. || חֲזִיר 80a; when followed by : demonstr. with suff. the כ of חֲזִיר receives Chatēph-Pathach instead of Šēwā. || 18. חֲזִיר thorns. || חֲזִיר, Subj. the earth. || חֲזִיר 45c. || חֲזִיר Wāw cons. 64c. || 19. חֲזִיר sweat. || חֲזִיר 13a8. || חֲזִיר 71. || חֲזִיר 14c. || 20. חֲזִיר i. e. Life.

21. חֲזִיר 36f. || חֲזִיר skin. || חֲזִיר 79e. || 22. חֲזִיר 21g. || חֲזִיר 45fa. || חֲזִיר Wāw cons. 64c. || חֲזִיר 76c; חֲזִיר 46a4. || 23. חֲזִיר here: drive out. || חֲזִיר 87a. || 24. חֲזִיר 64lβ. 65b1. || חֲזִיר see on G 2, 8. || חֲזִיר flame. || חֲזִיר VII to turn in every direction. || חֲזִיר 55d. || חֲזִיר 21f.

Explanatory Notes on Pss. 1—3.

I. 1. On the Perfects v. 1 (חֲזִיר &c.), the Impf. (חֲזִיר) v. 2 s. 47d. || חֲזִיר s. חֲזִיר. || חֲזִיר without artic. 17g2. || חֲזִיר pl. tant. sinners. || חֲזִיר consessus. || 2. חֲזִיר but (after a negative). || חֲזִיר meditate. || חֲזִיר 46a4. || 3. חֲזִיר Wāw cons. 64a. || חֲזִיר (poet.) plant. || חֲזִיר wither, impf. חֲזִיר. || 4. חֲזִיר chaff. || חֲזִיר, 67, scatter, חֲזִיר 80a. || 6. חֲזִיר 66a.

II. 1. **רָעַשׁ** raise a tumult, rage. || **רִיק** vanity. || 2. **הִתְאַבְּחוּ** still depending on **לְבַח**. || **רִיָּן** only in poetry: prince. || **קָסַד** 68c; to found, II here: crowd together, assemble. || **תָּחַד** together. || 3. **נָחַק** break off, III break in pieces. || **קוֹסְרוֹת**, **קוֹסְרִים** (*pl. tant.*) vincula; suff. 22kz. || **עֲבַת** cord. || 4. **שָׂחַק** laugh. || **לָעַג** mock, **לֵ** pers. || **לָמוּ** 45c. || 5. **אָז** then. || **אֶלְיָמוּ** 43a. || **חֲרוֹן** wrath, fierce anger. || **רַבְחָלְמוּ** 79c. || 6. **הִרְקִינִי** here: establish, install (cf. **הִצָּק** 70). || **הַר־קָדְשִׁי** "My holy mt." When the adj. is periphrastically expressed by the genet. of the corresponding subst. the possessive pron. (*suff. nom.*) is appended to the latter; cf. Isa. 2, 20.

7. **אֵלַי** concerning, *de*, cf. **שֵׁ** 69, 27. || **אֶתָּה** 14c. || **הָיוּם** 17a. || **הִלְדִּיהָ**, **י** to be explained acc. to 11f1. || 8. **וְאֶתָּה** 67i. || **אָפַס** prop. cessation, hence: end. || 9. **רָצַע**, impf. **רָצַע**, 73 break, dash in pieces. || **מִלְּפָנַי** iron. || **נָפַץ** I and III dash in pieces, shiver. || 10. **מִלְּפָנֶיךָ** Vocative. || **הִתְקַסֵּר** 68; **קָסַר** II tolerative: let one's self be admonished, 49c. || 11. **אֶתְּהָ** 83e. || **רָעָה** trembling. || 12. **נִשְׁקִיבֵר** prob.: act with sincerity, uprightly; cf. G 41, 40. **וְעַל־פָּנֶיךָ יִשָּׁק**. Others: kiss ye the son (**בֶּר** Aram.=son, Prov. 31, 2). || **הֶרֶב** *acc.* of nearer definition. **הֵ=**fortune, fate. || **בָּעַר** to burn (*trans.* and *intrans.*); also, as here, kindle (*intr.*). || **בְּמִשַּׁעַת** *c. impf.* to indicate something that might easily happen. || **הוֹסִיר בּוֹ** 21g.

III. 1. **לְדָוִד** belonging to him=composed by him (**לֵ** *auctoris*). || 2. **רַבּוֹ** 73g. || **קָרִים** 71. || 3. **לְנֶפֶשׁ**; **לֵ** in regard to, concerning, *de*, G 20, 13; cf. **אֵלַי** **שֵׁ** 2, 7. || **הִשְׁתַּעֲתָהּ** **הָ**, accus. ending, now meaningless as in **לִינָה** 20c. || **בְּאַלְהִים** 10c4. || **סִלָּה** a musical term, perhaps: *forte*. || 4. **בָּעֵד**, *suff.* **בָּעֵדִי** &c., round about. || **מִרִּים** 71n. || 5. **קִילִי** *acc. instr.* || **אֶקְרָא** I call, 47d. || **וַיַּעֲנֵנִי** and he answers (83e), hears me. **Wāw** cons. characterises the hearing as the *result* of the prayer. || **מִנְהָ** 44aγ. || 6. **וְאֶתְּהָ** 64i. || **הִתְקַצְוִתִי** 77; **הֵקֵן** 71o. || **רִסְמִי** impf., because the reason is a permanent one. || 7. **אֶרְאֶה** 76g. || **רַבְבוֹת** 5d. || **שִׁיתִי** 72d. || **שִׁיתִי** here without obj.=take up a position, "have arrayed themselves". || 8. **קוֹנָה** 71eβ. || **הוֹשִׁיעֵנִי** 68. || **הִבִּיתִי** 76d. || **לָתִי** 83i. || **שִׁבְּרָתִי** 60f. || 9. **לִיהָ** 9b. || **בְּרִבְרָתָהּ**, supply **הִתְרִי** or **הִבֵּא**, cf. 89e.

p.=pausal form.

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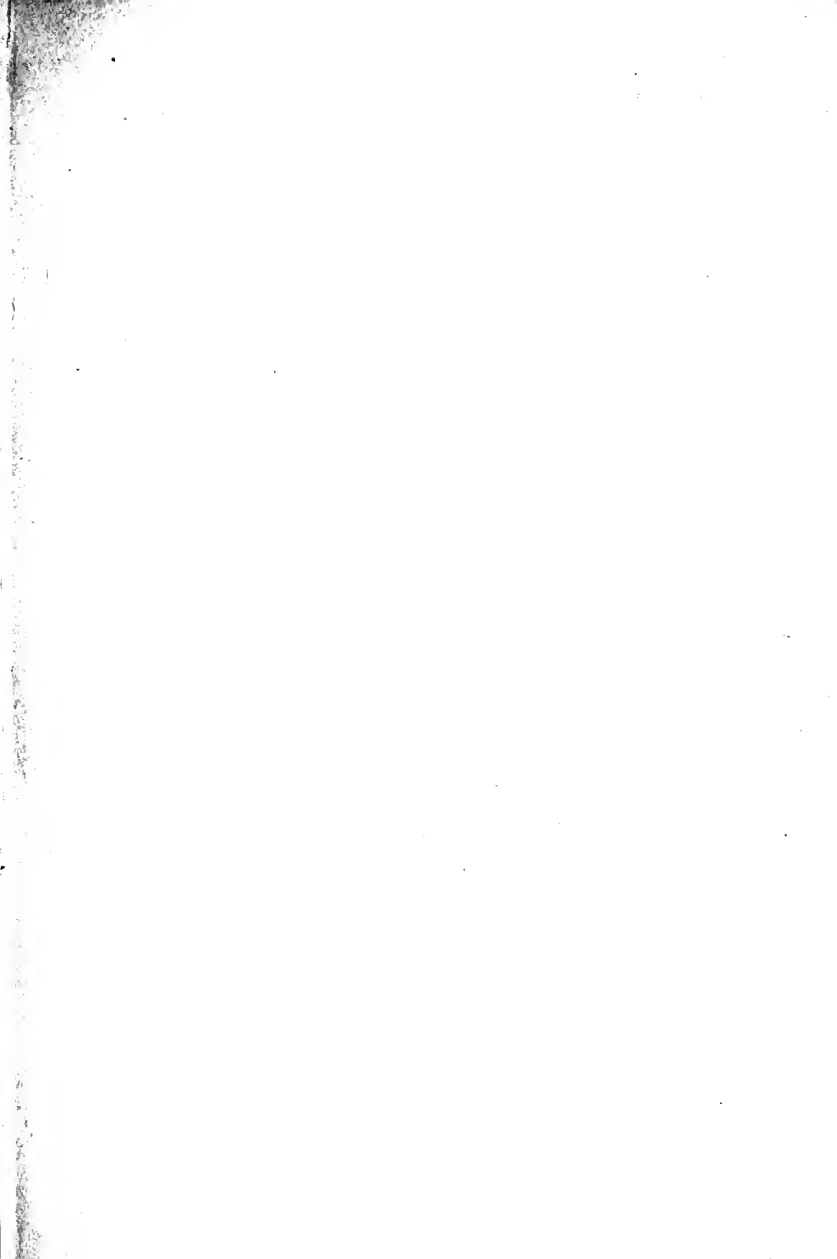
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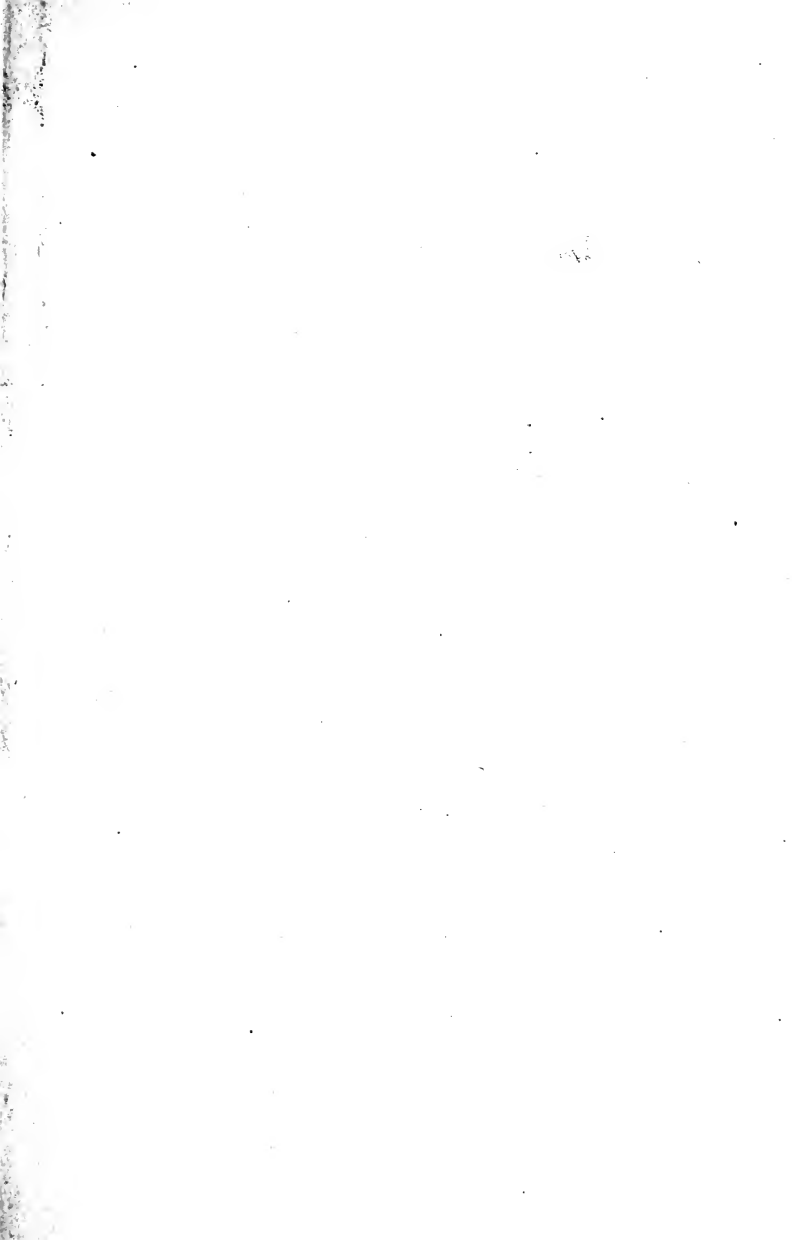
Berlin, Ostern 1889.

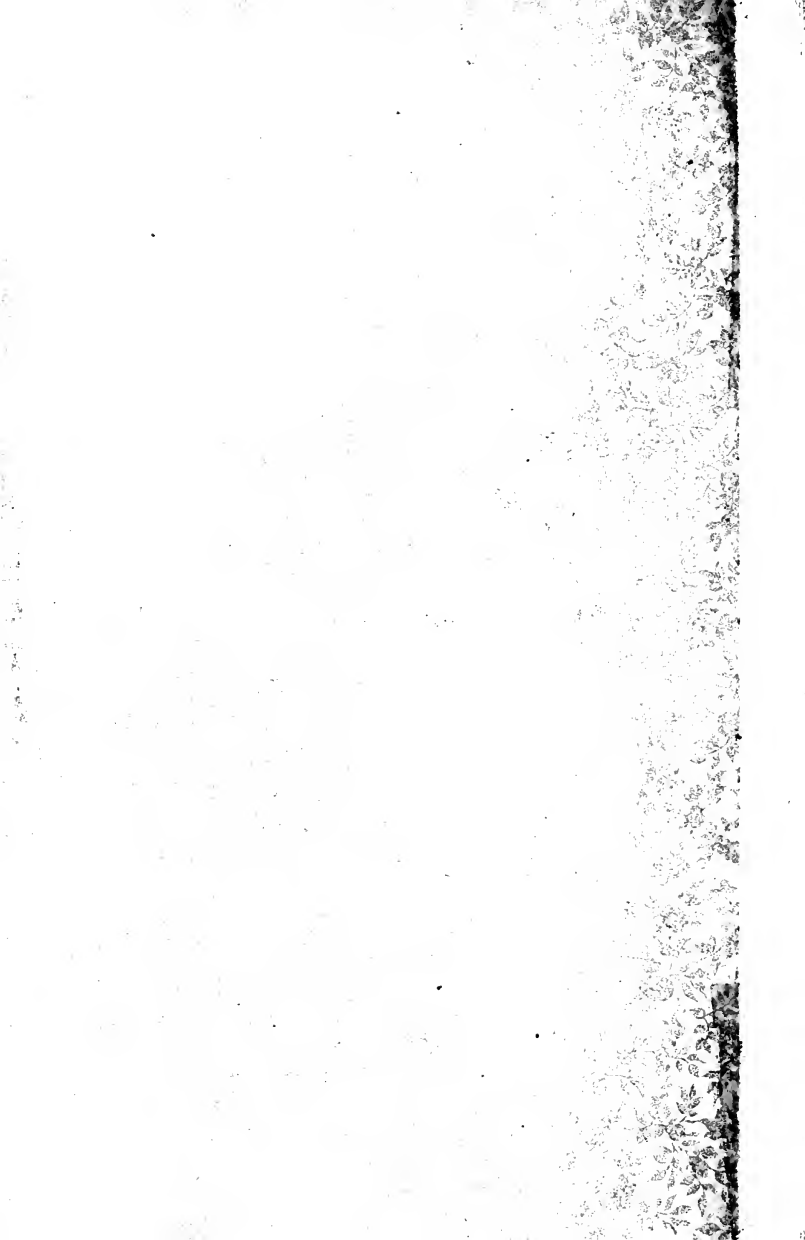
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London: WILLIAMS & NORGATE, 14 Henrietta Str., Covent Garden.
New York: B. WESTERMANN & Co. 383 Broadway.









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